The BOOK of
COMMON PRAYER

an edition containing

PROPOSALS AND SUGGESTIONS

compiled by

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CANON OF WINDSOR

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.

JEREMIAH 6. 16.

and

Speak unto the children of Israel, that they go forward.

EXODUS 14. 15.

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TO

THE MOST REVEREND

RANDALL THOMAS

ARCHBISHOP OF CANTERBURY

THE FOLLOWING PAGES

THAT

EMBODY THE HOPES AND EFFORT

OF MANY YEARS

ARE

WITH HIS GRACE'S PERMISSION

DEDICATED

BY

HIS ATTACHED SERVANT

J. N. D.

NOTE

THE Reader is requested to bear in mind that in the Introduction and Notes the term 'Proposals' and 'It is proposed' refer to recommendations made by Convocation, so far as they have been at present formulated; and that the term 'Suggestions' and 'It is suggested' refer to recommendations other than the former.

These Suggestions will be found to deal mainly with three subjects:

1. The Use of the Psalms and Canticles (pp. 51 to 223).
2. The Provision of Collects, Epistles and Gospels both in the Proper of the Season (pp. 296 to 525) and in the Proper of the Saints (pp. 526 to 607).
3. Alterations here and there in the text of the present Prayer Book. These are obelized for convenience of reference.

INTRODUCTION

ROYAL Letters of Business were issued to the Houses of Convocation of the two Provinces of Canterbury and York, 10 November, 1906, empowering them "to debate, consider, consult and agree upon the desirability, and the form and contents of a New Rubric regulating the Ornaments (that is to say, the Vesture) of the Ministers of the Church at the time of their ministrations, and also any modification of the existing law relating to the conduct of Divine Service and to the Ornaments and fittings of churches," as may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Church of England and of its present needs may seem to demand. "After mature debate, consideration, consultation and agreement, they were to present to the Crown a report or reports in writing."

Accordingly each of the four Houses proceeded to consider the matter independently. It was thought that the independent judgment of each House, after mutual Conference when necessary, would be the best preparation for ultimate agreement both as a whole Convocation, and with the two Houses of Laymen severally attached to them. There have thus been four clerical bodies sitting and debating apart, two in the North and two in the South. And it was agreed that all Resolutions of each House were to be taken as merely provisional until such time as they could be compared with the outcome of corresponding discussions in the other Houses. And in the background, moreover, were two Houses of Laymen (whose help and concurrence was desired, although they have really no inherent status as regards a matter of this kind); and beyond these the Representative Church Council, consisting of all six Houses, who would have to be consulted, as a sufficient proviso against any hasty or ill-considered projects.

On 15 February, 1907, the Lower House of Canterbury Convocation appointed their Committee of twenty-six members to consider the questions thus propounded to them. This Committee presented their First Report [428] in February, 1909. The principles that had guided them in making their recommendations are fully and clearly described in the Preface thereto by the Archdeacon of Leicester, Dr. Stocks, who was then Chairman of the Committee. After enumerating these he concludes by stating that "it was the general wish to give a large measure of elasticity in the use of services or parts of services, and with this in view, to enlarge the responsibility and to trust more to the discretion of the Parish Priest. The conditions of Church work and Church life are so varied in the present day, that they seemed to the Committee to call for recommendations in these directions. At the same time the Committee recognize that such elasticity cannot be without limit, and that such individual discretion must be under authority."

Parliament was dissolved January, 1910, and with it, of course, the Houses of Convocation. Letters of Business were again issued by the Crown to the New Convocation 22 February, 1910; and the Committee was revived 24 February; and a Second Report [447] was presented 1 July that same year, containing modifications of 428; and a supplement with "Prayers and Thanksgivings upon several occasions" 10 November, 1910. On the fourth of July, 1911, an important motion was made in the Lower House to ask that a Joint Committee of the Upper and Lower Houses be appointed "to consider the advisability of providing an Office for Holy Communion on the lines of the first Prayer Book of Edward VI, and of the Scottish and American Prayer Books. Such office to be used, with the consent of the ordinary, as an alternative to the present office. And further to prepare such an office, if it be thought advisable, to be submitted to the consideration of each House." The debate that ensued was interesting: but the rejection of the motion turned on the

word "alternative." There were 32 votes for it and 47 against. The opinion of the House was thus adverse to such an attempt being made; or such a joint committee being appointed.

Better success awaited the appointment of the two next subsidiary committees, one on the Lectionary and the other on the Psalter.

The Lectionary Committee was appointed 7 July, 1909, revived 24 February, 1910, and again on 17 February, 1911. They presented their First Report [475] 23 April, 1913. Their cardinal recommendation that the Ecclesiastical weeks should be taken in preference to the Calendar months as the framework of a Church Lectionary, and the principle (which necessarily follows from this) that Second Lessons as well as First Lessons for Sundays should be appointed, was approved; but the Table of Lessons itself was referred back to the Committee for reconsideration. This was done, and on 8 July, 1914, the revised Report [485] was presented. After two days' full debate, in which various criticisms were raised and answered, the Report was generally approved and sent on to the Upper House; and permission was sought for the experimental use of the Lectionary for two years before its final adoption, during which time defects might be discovered and improvements suggested.

The Upper House fully discussed the Report 29 April, 1915; and the proposed Table of Lessons was then referred to a Joint Committee of the two Houses, "both in regard to general principles and in regard to details"; and power was given to this Joint Committee to act in conjunction with any similar committee that might be appointed by the Convocation of York; accordingly representatives from both the Upper and Lower Houses of York sat with them. Their Report [501] was presented March, 1917, and subsequently their recommendations were approved by all four Houses, that is to say by the whole Convocation, both of Canterbury and of York. The Bishop of Ely was Chairman of this Joint Committee, and his Preface to their Report describes

in detail exactly what had been aimed at, and what achieved so far after immense labour and care, and in spite of great difficulties.

The Report with Table of Lessons was afterwards sent to the Canterbury House of Laymen for approval; and they appointed a Committee of their own members to consider it. That Committee presented their report to the Archbishop 20 February, 1919. Their main difficulty seems to have been the omission of two passages from the first epistle to the Corinthians, viz. 7. 25–40 and 11. 2–16, from the weekday lessons. Both the Upper and the Lower House agreed to restore these 7 May, 1919. On 8 July a resolution was passed in the Upper House "That in obtaining legal sanction for the use of the Revised Lectionary, it is desirable that provision be made that the Lectionary be reviewed by the Houses of Convocation at the end of five years, and that the authority continue after such revision." A short Act of one or two clauses would accomplish this. For it is important to observe that while the Revision of the Lectionary is closely connected with the general revision of the Book of Common Prayer, it is yet independent of that work. And it would seem that, as in 1871, authorization might be sought for a Revised Lectionary quite apart from any proposals for the Revision of the Book of Common Prayer.

A Committee on the use of the Psalter in public worship was appointed by the Lower House 24 February, 1910, and presented their Report [461] which was considered 15 February, 1912. Two principles were then agreed upon, the first being that the existing monthly course for use on Weekdays should be retained; and the second that Proper Psalms for all Sundays and for the greater festivals and their eves should be provided. In framing this Table, suitable Psalms for special seasons from Advent to Trinity in the first half of the ecclesiastical year were selected: while for the Sundays after Trinity the Psalms in the main are taken in the order they occupy in the Psalter, but they are assigned as far as possible so that the Psalms which are used at Morn-

ing Prayer on Sundays in the first half of the year should be used at Evening Prayer in the second half, and *vice versâ*. The Committee also recommended the omission in public recitation of a few verses in certain psalms that occur in course on ordinary weekdays: they also submitted a specimen of revision of the First Book of the Psalter, i.e., the first forty-one psalms. The House on sending up their Report to the Archbishop, asked his Grace to take steps for an authoritative Revision of the present translation of the whole Psalter for use in public worship. The recommendations of the Committee were ultimately referred to a Joint Committee of the Upper and Lower Houses of Canterbury assisted in their deliberations by representatives from both Houses of York Convocation. They presented their Report [508] June, 1917, endorsing the two principles enunciated in the first Report, and thoroughly overhauled and improved the Table of Proper Psalms for Sundays and Festivals. That Table has been since approved by all four Houses of the Convocation.

As regards the Revision of the Translation, the Upper House of Canterbury in 1913 asked the Archbishop to take such steps as might seem to him advisable in order to secure "the revision of passages in the Psalter in which the language is specially obscure or misleading." A special Committee of scholars, clergy and laymen was appointed by his Grace 14 October, 1913. Their revision was published in 1916 by the S.P.C.K. and came before the Upper House 4 July, 1917; and two Bishops, the Bishop of Gloucester and the Bishop of Truro, were asked to consider it and report. They have done so in [510] 1 January, 1918. Sixteen of the Committee's alterations the two Bishops think unnecessary; twenty-three they think not successful in giving a clear meaning; and twenty-eight passages they think require alteration where the Committee has proposed none.

Leaving for a while the work of these two subsidiary Committees on the Lectionary and Psalter and returning to the question of General Revision, it is to be observed that Parliament

had been again dissolved 28 November, 1910. Early in 1911 Letters of Business for the third time were issued. The original Revision Committee was revived 14 February, and on the 15th a Third Report [451] was presented by them for consideration by the Lower House; and another [452] in April. In June, 1911, a Fifth [454] and in June, 1912, a Sixth [466]. These several Reports completed the consideration of all the points that had been set out in their First Report [428]. The recommendations therein made have been criticized and sifted during the time that has since elapsed: a fair proportion of them have survived the ordeal.

Meanwhile on 6 July, 1911, the Upper House desired that "the Archbishop, in conjunction with his Grace of York, should arrange for the appointment of a Committee of scholars of acknowledged weight, whose Advice could be sought with regard to liturgical and other proposals with which Convocation was dealing, and that Committees of the Upper House should be instructed to ask for such Advice in all appropriate cases." Accordingly on 11 February, 1912, the Archbishop appointed such an Advisory Committee of twenty persons in all, most of them not members of Convocation, but fairly representative of the North as well as the South, and of various schools of thought, to answer questions and give advice when sought for by any committee of the Upper House. Bishop Robertson of Exeter was their Chairman. The scope of their efforts was thus strictly limited, and the reports of their answers have never been published in full, though some of their recommendations have been adopted as to the coincidence of festivals and holy-days (p. 35), the construction of the Order for Compline (pp. 236–241), the provision of Invitatories for the Venite (pp. 42, 43), of additional Prefaces for the Holy Communion (pp. 281, 282), the re-arrangement of the latter portion of the Litany (pp. 268, 269), and the exact wording of such of the additional prayers (pp. 243–262) as were submitted to them for criticism, and as to the form of recitation of the Ten Commandments (p. 271).

CONFERENCE OF THE TWO CONVOCATIONS

On 19 February, 1913, a Report [473] was presented to the Lower House by their own Committee as to a shortened form of Mattins and Evensong, and on the Invitatories for Venite as agreed upon in May and November, 1912. On 17 February, 1914, Report [480] on alterations in the Calendar as to Black Letter Saints' Days, and the addition of the Feast of the Transfiguration and also of St. Mary Magdalene as Red Letter holydays was debated and agreed to.

On 1 May, 1914, a Joint Committee of both the Upper and Lower Houses was appointed to harmonize the Resolutions so far arrived at by both Houses. They presented their Report [487]. There were 162 Resolutions, and 94 of these substantially what the Upper House had already adopted. These were debated upon, amended and accepted, in the Upper House 10 and 11 February, and 28–30 April, 1915, and in February, 1916. And the results were embodied in Reports [487–B], [487–C], and finally passed by the Upper House 8 February, 1917, and by the Lower House in May, 1917; and the Result published afresh in Report [504].

These Recommendations were reprinted in a Report [515] on Royal Letters of Business and together with others from the Convocation of York (No. 308*b*) were submitted to a Conference of representatives of the two Convocations held under the presidency of both the Archbishops at Westminster on 8 October, 1918, and following days. The Result of that Conference was published in Report [517] containing all the Proposals agreed to. The recommendations of the Conference were debated upon in the Upper House 11 and 12 February, 1919, and agreed to; and similarly by the Lower House 12 and 13 February. Subsequent recommendations, Reports [518] on the form of recitation of the Ten Commandments, were agreed to on 5 May; and [521A] on the provision of Collects for three Black Letter days, as an appendix to [517], were agreed to by both Houses 8 and 10 July. A drafting committee of six members, two from the Upper

House and four from the Lower, was then appointed to prepare for press the Proposals so far arrived at by both Convocations.

No doubt at first sight it may appear that the discussion of these matters has been somewhat protracted: but it should be borne in mind that the Lower House has only about thirty-six hours business time in any one year. It meets only for four days, twice and sometimes thrice each year. Its sittings are of about four hours' duration; and a variety of topics engage the attention of members, so that only a fraction of their time could be devoted to the Reports enumerated; and as a strong minority has been opposed altogether to revision the advance of the Revision proposals was very considerably retarded. Delay then was inevitable and perhaps advisable from every point of view. When the Archbishop in the Upper House on 21 November, 1912, was carefully reviewing all that had been done up to that date in the matter, the Bishop of St. Albans drew attention to the fact that the Protestant Episcopal Church in the United States of America took twelve years over the Revision of their Prayer Book. Their first committee for this end was appointed in 1880 and reported in 1883. Their Convention sits for three weeks every three years. Any change proposed to be made must be approved in two following Conventions. After full discussion they came thus to an agreement in 1889. But then, according to their constitution, it is necessary that a majority of all the dioceses should approve the proposed changes before they can take effect. The question therefore came up once more before the triennial Convention for final endorsement in 1892; and the Revised Book was accepted unanimously. Since then a further Revision and enrichment of their Prayer Book has been under discussion. The Convention in 1913 appointed a Committee to consider; their Report was issued in 1916 and awaits approval.

If the American Episcopal Church unhampered by Establishment took twelve years in completing the process which was such as to leave no dissentient voice, it is perhaps scarcely to be

wondered at that the English Church should so far have taken a similar time in trying to attain a similar end.

As regards the Canterbury Convocation proceedings, the numbers of all of the Reports dealing with the subject have been severally specified, in order that anyone who cares may see and know exactly what has been proposed or rejected. They are all published by the S.P.C.K. at a few pence each. These Reports as well as the whole of the debates and discussions on them in the Upper and Lower Houses are printed in the *Chronicle of Convocation*, one small volume each year. Therein all the wise and unwise things that have been said in Convocation, on any subject brought before them during the year, by Bishops and clergy, some amusing, some saddening, all informative, are recorded. The daily newspapers and even the weekly Church papers cannot of course be expected to give more than a very small space to such technical and professional matters.

The foregoing is an attempt briefly to describe the official sources whence a complete understanding may be obtained of what has been actually done or proposed to be done during the last twelve years. There is reason to fear that the prolonged and careful work of the Committees of Convocation is as yet little known to the Church as a whole, though in a more or less general way the matter has been, off and on, much talked about. If a revised edition of the Book of Common Prayer is ever to become the prayer book of the Church of England, this can only be attained, not by resolution of Convocation or by authority of Parliament, but by the mature judgment that Church people, clerical and lay, have formed upon its merits; yet if that opinion and judgment is to be of real and worthy influence it must be well-informed. Both Houses of Convocation have agreed that "it is not desirable at present to seek to introduce into the text of the existing Book of Common Prayer any of the changes now recommended; but that a supplementary volume should be provided, as well as a schedule of permissible variations from the

existing book of Common Prayer, to be sanctioned by authority for optional use for such period as may hereafter be determined." That is to say, all and every change, great or small, would be only permissive, not compulsory, for a certain period. Many of the proposed changes concern such minor alterations as would in no way perplex a congregation. There can be no better test of the suitability of any proposal than its acceptance or rejection after due trial in the worship of the Church. In due course of time, sooner or later, such official schedule or supplementary volume will no doubt be issued.

The following pages are manifestly nothing of the sort, and have no authoritative weight whatever. Their tentative aim and humble effort is merely to contribute in some degree at any rate towards inducing a thoughtful public opinion on these matters, by simply and frankly shewing what the approximate result would be of the adoption of certain of these Proposals on the text of the present Prayer Book, together with some other rather important additional Suggestions. Many of these Suggestions ought to command general assent, since the reforms they advocate have long been desired by faithful worshippers. Two-thirds of them are corrections and obvious common sense improvements and do not raise controversial questions of principle or policy. At the same time it must be fully realized that in any work of revision the resultant, be it what it may, is not likely to commend itself in every particular to any one individual. Each of us has to be prepared to give up something for the common good.

The accompanying Notes therefore may perhaps best be read as in a small measure illustrative, explanatory and critical of some of these proposed and suggested alterations.

I. ORNAMENTS RUBRIC

The first question that the Royal Letters of Business desired the Convocations to debate and consider was the Ornaments Rubric. Accordingly the Archbishop of Canterbury and the Upper House appointed

14 February, 1907, a sub-committee of five Bishops, the late Bishop John Wordsworth of Salisbury, Bishops George Forrest Browne of Bristol, Archibald Robertson of Exeter, Edgar Gibson of Gloucester and Frederic Chase of Ely, to draw up "a historical memorandum on the ornaments of the Church and its ministers." Their lordships' elaborate and valuable treatise dealt with the subject in five chapters and two appendices. It was presented to Convocation 5 February, 1908, and published as Report [416]. Their conclusion was, that the evidence collected "indicates that the 'Ornaments of the Minister' cannot rightly be regarded as expressive of doctrine, but their use is a matter of reverent and seemly order. All questions of legislation, therefore, in regard to them are questions of expediency rather than of principle. What should be the action of the Church at the present time in extending or restricting liberty as regards such ornaments, or in making definite requirements as to their use, or in leaving the controversy where it stands, lies outside the reference of our sub-committee."

Subsequently both Houses of Convocation resolved that "in the present circumstances of the Church of England it is not desirable that any alteration should be made in the terms of the Ornaments Rubric"; and that it is not desirable "that either of the two existing usages as regards the vesture of the Minister at the Holy Communion should in all cases be excluded from the public worship of the Church." And they "declared their opinion, that by whatsoever process may be hereafter recommended by them, provision should be made to authorize, under specified conditions and with due safeguards, a diversity of use." And they have further "explicitly declared that by this Resolution no sanction is intended to be given to any doctrine other than what is set forth in the Prayer Book and Articles of the Church of England."

The two existing usages as to the Vesture of the Minister at the Holy Communion would be; either, that he should be habited then, as at all other times of his ministration, in surplice with tippet or hood of his university degree; or else, in a white alb plain with a Vestment or Cope. The seventh Rubric at the beginning of the Holy Communion Office (p. 270) passed by the Upper House on 7 May and by the Lower on 8 July, 1919, now distinctly formulates this order.

By the twenty-fourth of the Canons of 1604 it is enjoined that Copes are to be worn in Cathedral and Collegiate churches by those that administer the Communion.

Inasmuch, however, as the greatest bitterness has been produced by the sudden change from one usage to another in many churches and

parishes, the Four Houses of Convocation have expressed their desire that "provision should be made against the arbitrary alteration of the customary arrangement of Divine Service," and consider that "this would best be done by adding a sentence to the following effect to the Preface *Concerning the Service of the Church:*

"Inasmuch as it is to be desired that changes, even within the bounds of what is legal, should not be made in the customary arrangement and conduct of Divine Service arbitrarily or without the good will of the people, as represented in a Parochial Church Council constitutionally appointed, any question which may arise between the Minister of a parish and the people as so represented with regard to such arrangement and conduct of the Services shall stand referred to the Bishop of the Diocese, who, after such consultation as he shall think best, both with the Minister and with the people, shall make orders thereupon, and these orders shall be final, provided they be not contrary to anything contained in this Book" (pp. 6, 7).

II. THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ

To meet the difficulty referred to in the third paragraph of this order (p. 9) (occasioned by the fact that seven of the twelve months in the year have thirty-one days each, four months thirty days, and one twenty-eight or twenty-nine days) several different suggestions have been made. One of these, and the simplest, would be that what the majority of the months require should be taken as the norm, rather than what may suit the minority; and with very slight re-arrangement of the ordinary daily reading an extra day's portion for this purpose can be readily secured. The Psalms for the first seven days of the month would be read as they are now; on the eighth day, however, the 40th Psalm now read in the morning, would be transferred to the evening; so that at Morning Prayer that day there would be read Psalms 38 and 39 and at Evening Prayer Psalms 40 and 41. This would enable the Second Book of the Psalter to begin afresh on the ninth morning of the month (instead of in the middle of the evening of the eighth day) with the Psalms 42 and 43. Psalms 44 and 45 would fall to the evening of the ninth day instead of the morning. Psalms 46, 47, 48 to the morning of the tenth day, and Psalms 49 and 50 to the evening of the tenth; Psalms 51 and 52 to the morning of the eleventh. An extra day's portion would thus have been gained. What at present is read at Evening Prayer on the tenth would be read on the eleventh, and each of the portions for the remaining days of the month would be numbered

one day in advance of what they are now. Besides the advantage of thus securing that the ending of each of the Five Books of the Psalter with its own doxology should come at the termination of either a morning or evening portion, it will also be observed that this re-arrangement well suits the character of the Psalms affected, and also the extent of the several portions. All the thirty-one days in the month would thus have their own Psalms. On the last day of each of the five months that have less than thirty-one days, either the Psalms for that day, being the 28th, 29th or 30th as the case might be, would be read, or at option those for the last day of all, viz. the 31st. This would appear a more straightforward arrangement for surmounting the difficulty occasioned by the uneven length of the calendar months than would be secured by retaining the present arrangement of thirty portions, and by prescribing that in the majority of the months either the same Psalms should be read twice over on the two last days of the month, or that a selection should be made of the Psalms that might have been omitted in the monthly course on one of the Sundays in the seven months that have thirty-one days, which would be apt to create much confusion in the congregation.

But there are three far more important points that ought to have serious attention if the Psalter is to be used with intelligence and real devotion by the ordinary worshipper. The first is that each Psalm should bear at its head, in different type of course to that of the text, three or four words as to what it is about, its point or character. It is impossible to overrate the advantage to the ordinary reader of this being provided in the Prayer Book, rather than in any manual he may or may not bring with him to Church; and even they who know the Psalter best will be glad of such reminders. Without such aid the recitation tends inevitably too often to become perfunctory (1 Cor. 14. 15). Besides this, the Divisions of the Five Books of the Psalter should be clearly shewn and the chief duplicates marked. Secondly, the acrostic or alphabetical form of certain psalms should be indicated. The attempt at preserving this form in *The Psalms Chronologically Arranged*, by Four Friends (Macmillan, 1867), and also in *The Golden Treasury Psalter* (1870), has been a great help in this respect. The interest thus awakened in the ordinary reader is very great, and the force of each of such psalms is immensely added to when the construction which the author deliberately adopted for conveying his thoughts is not ignored. The repetition of the same thought in different words or aspects, as is so often the case in these acrostic psalms, is thus valued and emphasized, whereas when no notice is taken of the construction, the

apparent tardy movement and advance of the thought is apt to occasion inattention. Thirdly, above on pp. xii, xiii, an account has been given of what has been proposed as to the revision of the translation asked for by both Houses of Canterbury Convocation. Very many persons share with the Dean of Ely the deep regret which he expressed in his paper read before the clergy of London at Sion College on 29 October, 1918, that the Revision put forth by the Archbishop's Committee has not been more thorough. The Committee was restricted, as he pointed out, by the terms of the reference to what only were "specially obscure and misleading renderings." Hence rightly or wrongly they felt they were precluded from introducing changes merely on the ground that the version they were to revise inadequately represented the original. And, as he emphatically added, "The adoption of a Revised Psalter which leaves a vast number of mistranslations untouched would mean the loss of a great opportunity." By all means proceed at first cautiously and warily lest hasty and too drastic changes be made. But what is very generally felt to be wanted now is a wise and discreet, but not timid and hesitating, revision. The Dean refers to Bishop Westcott in 1879, Professor Driver in 1898, Bishop Ryle in 1910, and Dr. Frere in 1914, as all advocating such advance: and he says, "Guided by the spirit of Coverdale, more especially as manifested in his earlier version of 1535, a plain and rhythmical expression of the sense of the original even at the sacrifice of the letter may be achieved, often by a short paraphrase rather than word for word rendering"; such expressions, for instance, as are given by him in Psalms 12. 9; 85. 13, and 104. 3, and in the well-known "his wrath endureth but the twinkling of an eye" which represents two words only, or five syllables in all, in the Hebrew of Psalm 30. 5. The principle is undoubtedly true and the question of how far it should go must always be dependent upon personal judgment, and therefore should be exercised most sparingly.

"Greatly daring" an attempt in this direction here comes forth. To those who happen to read the same in private, it will be evident how often recourse has been had to the earlier Coverdale, and how surprisingly modern are some of his renderings of the rocky terseness of the original; and the effort may perhaps serve to shew, here and there at all events, the direction in which an advance might be made that so many desire, in order that the daily recitation of the Psalms that "reflect the varied aspirations of many periods and many minds" may really be "a comfort, an inspiration and a help to thousands of human souls, who whether troubled or happy, whether agitated or at rest" may thus better obtain

"from the poems of the Psalter a guidance and impetus for the wonder, the joy, and the comfort of communion with God" (C. G. Montefiore). The Psalms themselves have been printed between the Order for Morning Prayer and that for Evening Prayer, where they will be more convenient for use whether in public or private recitation of the daily office, than when they are placed at the end of the Prayer Book.

Of the verses that were recommended to be omitted in recitation by Canterbury Convocation, only six in Psalm 69 and fourteen in Psalm 109, one verse only in Psalm 137, and one verse in Psalm 140 have here not been printed. These practically are the only omissions which the Upper House of York Convocation desired. But in Psalm 141, verses six to eight are so corrupt or obscure that they convey now scarcely any real meaning at all, and so have been omitted. One might perhaps be tempted to do the same with verses twenty-nine to thirty-one in Psalm 68, were it not that the whole of that grand Psalm resembles a Pindaric Ode in its reference to persons and places, semi-obscure to later readers, but no doubt clear in the author's time to his own contemporaries.

III. THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ

It will be observed that the First Lessons for Sundays during Advent and until the second Sunday after Epiphany are taken for reading according to ancient precedent from the book of Isaiah and for the remaining Sundays after Epiphany from the Minor Prophets. The Pentateuch, according to ancient precedent, is begun on Septuagesima Sunday, lessons from the Historical Books follow and extend from the first Sunday after Trinity until the fourteenth; these are succeeded by First Lessons from Daniel, Jeremiah and Ezekiel up to the twenty-second Sunday after Trinity and thence by lessons from the Book of Proverbs. Special Lessons are chosen for the Great Festivals, for the first Sunday after Easter and for the Sunday next before Advent. With "a desire (*a*) to meet the needs of different types of congregations, (*b*) to provide a certain amount of variation for successive years; (*c*) to make it possible for congregations to hear in Church on Sunday selections from the less familiar parts of the Old Testament and from some Books of the Apocrypha, alternatives to the Lesson taken from the Pentateuch, from the Historical Books and from the Book of Proverbs, have been provided." As regards the use of

these alternative lessons paragraph four of the accompanying Order is to be specially noticed (p. 10).

The Second Lessons for Sundays in the first part of the year, from Advent to Trinity Sunday, are as far as possible congruous with the special season. For the Sundays after Trinity the Lessons selected are generally consecutive. Alternate Second Lessons are provided for every Sunday (in order to give variety for successive years and for congregations differing in character), one from the Gospels and the other from the Acts, the Epistles or Book of the Revelation.

On weekdays the First Lessons during Advent and up to the end of the weeks after the Epiphany are from Isaiah and the Prophets (pp. 11–14). Then follow Lessons from the Pentateuch (pp. 14–18) and Historical Books (pp. 19–23); in a few cases an important historical chapter or passage of the Prophets takes its proper chronological place among the Lessons from the Historical Books (p. 21). After the Historical Books, Lessons from Jeremiah and Ezekiel are read, with reference more or less to the Captivity (pp. 21, 22), and these are succeeded by Lessons from Books belonging to the period of the Return from Babylon. Next come Lessons from Daniel, Esther and the First Book of the Maccabees. For the weekdays after the seventeenth Sunday after Trinity the Lessons are chosen from the Sapiential Books, Job, Proverbs, Ecclesiastes and Ecclesiasticus (pp. 23–25).

For those persons who wish the number of Lessons from the Apocrypha that at present have to be read in Church to be diminished rather than increased, it may perhaps be of interest to notice, that the only such passages that need be read of necessity, according to the New Table of Lessons, are those from the First Book of Maccabees, in the weeks after the fifteenth and sixteenth Sundays after Trinity, and the first twelve chapters of the Book of Wisdom in the week next before Advent, some of which also occur again as Special Lessons in Easter and Whitsun weeks. Instead of the Lessons set down for reading from the Apocrypha in the four weeks after the twenty-third Sunday after Trinity, it is expressly declared that the option is given of reading those from the Prophets set down for the Sundays after the Epiphany (p. 24). In the Lectionary of the present Prayer Book there are twenty-nine Lessons from the Apocrypha which for the future they will be relieved from the necessity of reading in Church; and besides this, instead of the few special Lessons from the Apocrypha set for holy-days, it will in future be possible for them to take those of the ordinary weekday course if they so think fit. On the other

hand certainly not more than sufficient provision has been made for those ministers and congregations, who feel increasingly the essential want of a fuller knowledge of these Books, in order to attain a right appreciation of the New Testament, and of the frequent allusion to their teaching in the Gospels and Epistles.

The Second Lessons for weekdays are chosen on the general principle that when a Lesson from the Gospels is read at Mattins, a Lesson from the Acts, Epistles or the Book of the Revelation should be read at Evensong or *vice versâ*; and thus the larger part of the New Testament is read twice in each year. The three first Gospels are read in their entirety once; and in addition to this, at Evensong on the weekdays between Trinity Sunday and the eleventh Sunday after Trinity (pp. 19–21), the Gospel story as narrated by St. Matthew, St. Mark and St. Luke is read a second time; the Lesson being so chosen that (so far as is possible) what is peculiar to one of the Synoptic Gospels is read in its place, and what is common to more than one of these Gospels is read once only. The Gospel according to St. John is read through twice, once in the morning (pp. 15, 16) and once in the evening (pp. 21–23). The whole of the Book of the Acts, as being specially appropriate to the Easter season, is read continuously at Mattins and at Evensong in the weeks between the first Sunday and the fifth Sunday after Easter (pp. 17, 18). It is also assigned similarly arranged (except that the passages which were read at Mattins during Eastertide are now read at Evensong and *vice versâ*) to the weeks between the twenty-third Sunday after Trinity and the Sunday next before Advent, some of which do not occur every year (pp. 24, 25). In the cognate weeks after the fifth Sunday and after the sixth Sunday after Epiphany the latter part of the Book (fifteenth chapter to the twenty-eighth) is read (p. 14). As to the Epistles, those of St. Paul are placed in the order which is commonly believed to be (at least approximately) that of chronology. The Epistle to the Hebrews has its appropriate place at Mattins and Evensong on the weekdays which follow Ascension Day (p. 18). Of the Book of the Revelation the passages most appropriate for public reading are read on the weekdays immediately before Advent, other chapters being read on Sundays in Advent.

Special Lessons have been chosen for Holy Week, for Easter week, for the Rogation days, for the week after Whitsunday, for Holy-days (including the first Evensong to which Lessons which strike the keynote of the Festival have been assigned (pp. 26, 27)) and for December 29, 30, 31 (p. 12). Short Lessons have commonly been selected for Holy-days in

order to fix attention on some salient thought. *Notes on the Table of Lessons for Holy Days*, by Chancellor Bernard of Salisbury, published by the S.P.C.K., very admirably explain these in detail. The most thorough and careful appreciation of the whole of this Revised Table of Lessons that has yet appeared is that by Dr. Eugene Stock in eleven chapters or series of "Notes on the Proposed New Lectionary," in the *Record*, 29 August to 7 November, 1918; and republished since as an interesting and serviceable little handbook. He is convinced that the new plan is superior to the old, and gives reasons for his belief. He explains fully the principles that have guided the choice and arrangement of the Lectionary, and discusses in detail the particular lessons assigned to the principal seasons and holy-days. He thinks it "a scheme framed with very great skill, and destined to quicken and to deepen the respect of English Churchmen for Holy Scripture."

IV. THE CALENDAR

The changes proposed by Convocation in our present Calendar (pp. 28–33) will be found to be very much on the lines recommended by the late Bishop Wordsworth of Salisbury in *The Ministry of Grace*, pp. 403–425, and also by Dr. Frere in *Some Principles of Liturgical Reform*, pp. 21–69. By comparing the so-called Black Letter Saints' Days in the present Prayer Book Calendar with those set down in the Revised, it would appear that there are 28 new insertions in the latter, and 16 omissions of names that figured in the former. Among the names that are added, "with the object" (in Bishop John Wordsworth's words) "of enabling our own fellow members of the Church to realize a little more fully the breadth of the Communion of the Saints in time and place and character," it will be observed are those of seven leading Greek fathers or early martyrs, and seven more, than there were already in the list, of the great teachers of the Western Church; and the rest are names which should be held in honour in connexion with the foundation of the Church in these islands; but all individual commemorations of any who have lived since the close of the fourteenth century have been deliberately excluded; all such are placed together for one collective commemoration on the 8th November. Several of the less distinctive names have been retained from the old Calendar, apparently on account of their memory having been associated with the dedication of many churches in this country. But "no names have been retained," we are expressly told, "which may not be commemorated in some way in the Services of the Church" (Report [481], pp. 8–10); and that as to

the observance of these days "there should be various grades of commemoration: (*a*) for some days a Memorial Collect only would suffice; (*b*) for martyrs and for doctors and confessors there are provided two groups of Common Collects, Epistles and Gospels (pp. 526, 7); (*c*) for some outstanding names a special Collect should be provided, to be used with the Common Epistle and Gospel, or a special Epistle and Gospel, if any, appropriate one can be found." At present, however, the only specimens given us by Convocation of these last are one for the Visitation of the Virgin (2 July), one for the Name of Jesus (7 August), one for the Nativity of the Virgin (8 September), and one for All Souls' Day (2 November).

Two of the Black Letter Anniversaries in the present Prayer Book Calendar have been advanced to the dignity of Red Letters in the New; they are those of St. Mary Magdalene on 22 July and the Transfiguration of our Lord on 6 August. For each of these a special Collect, Epistle and Gospel has been provided; and also special Lessons in the New Lectionary.

The 29 June was originally the festival of St. Peter and St. Paul, not of St. Peter alone. The fact of the martyrdom of these two great Apostles, the one of the Circumcision and the other of the Gentiles, had been thus significantly and jointly celebrated from the third century. It is one of the very earliest observed holy-days of which we have any record. In the East the joint celebration was made on 28 December; in the West it was shifted to 29 June, "a practice which goes back at least to the time of Constantine" (Duchesne). It was not supposed in either case to coincide with the actual days of their deaths, any more than do the days of the other Apostles we commemorate with theirs. To set once again the name of St. Paul beside that of St. Peter, as the two had been united for over a thousand years before they were unhappily separated, as they are now, would appear not only to right a wrong thus done to the supreme union of their testimony, but also to be strictly in accordance with a rational historical feeling. Bishop Wordsworth, *Ministry of Grace*, pp. 403–405. If this were done, our present Collect for 29 June would, with the slightest possible change, stand for both the great Apostles, and the martyr deaths of each are severally and actually referred to in the Epistle and Gospel suggested (p. 571). The Lessons in the New Lectionary for the day would stand as they are. The First Lessons from the Old Testament are thoroughly applicable. If hereafter it were thought well to substitute 2 Peter 3. 15 to end, for that now set down for the Second Lesson at the Second Evensong, there would perhaps be an additional fitness.

These two Apostles, who occupy so much larger a space in the New Testament, and in the organization of the Christian Church, than any other, have rightly also their separate days. That for St. Paul is his Conversion, 25 January, that for St. Peter is his Deliverance from Prison, 1 August. The primary importance in the lives of the two Apostles of the two episodes thus celebrated on these two days it is difficult to exaggerate. The Collect, Epistle and Gospel for the former would stand as they are; those for the latter are most appropriate. The passage selected from the Acts to be read for the Epistle records the first fulfilment of the promise made by our Lord to St. Peter in the passage read from the Gospel (pp. 577, 8).

There is one other Black Letter Anniversary that very many think ought to be made a Red Letter Day, that is the Beheading of St. John Baptist, 29 August. The Nativity of the Great Forerunner of our Lord was set on 24 June, six months before that of Christ. The facts connected with his birth, the relation of his mother to the Blessed Virgin, and his witness to and preparation for the realization of the Hope of Israel are on that day duly commemorated. But his death and martyrdom are reserved for the 29 August; and that day "being fully biblical, might well be advanced to the dignity of a Red Letter Day." Dr. Frere, *Some Principles of Liturgical Reform*, p. 39.

V. MORNING AND EVENING PRAYER

(Pp. 39–50, 226–241.)

A. For these Offices a choice of three alternative openings is proposed; each however is to begin with one or more of the sentences out of Holy Scripture. The first alternative would be the Exhortation, Confession and Absolution as at present; the second, the two last of these in full as now, but preceded by a short bidding instead of the longer Exhortation; the third, the same bidding with a shortened form of Confession and of Absolution; the Confession being mainly the first two verses of the 51st Psalm. The proviso as originally attached for the permissive use of either of the two latter alternatives was that the present and fullest form was always to be used "at least on the Sundays in Advent and Lent." This, it would appear, the Upper House thinking not enough altered and enjoined that it was to be used "once at least on every Sunday in the year." But since the shortened form would be generally used on Sunday morning, when Holy Communion was immediately to follow

Mattins, this proviso would be practically tantamount to enforcing the present use at Evensong every Sunday, when above all other times a variety in the service is much to be desired. Hence it is now proposed to enact the use of the Exhortation as compulsory at least "on the first Sunday in Advent and the first Sunday in Lent" (leaving the longer forms of the Confession and Absolution to take care of themselves). But in the judgment of many it would be far wiser to omit the proviso altogether. The present form of Exhortation, Confession and Absolution has a beauty of its own, and many associations, and it would probably be oftener used as an alternative on various occasions throughout the year, than would be the case if the Exhortation were thus placed somewhat in the position of the Commination by being made, as it were, a special service for these two Sundays only.

B. The Lord's Prayer, it is suggested, should here be omitted; then immediately after the Absolution follows very fitly the aspiration "O Lord, open thou our lips." Some reduction in the number of the repetitions of the Lord's Prayer in the public service has been long desired, in order that its force and meaning may be the better understood, and an intelligent attention be concentrated on each of its petitions. At Morning and Evening Prayer it occupies its proper place after the Apostles' Creed, as the "climax" to which each of these services leads up; as it does similarly at the end of the Litany, and of the Canon in the Communion Office (W. H. Frere, *op. cit.* pp. 134–141). Wherever it occurs it has been here printed so as to shew its structure and be a help to careful devotion.

C. The *Venite*, it is very much to be hoped, will at Morning Prayer every day be sung only as far as the end of the seventh verse, as was at first proposed by the Upper House. This would be in accordance with Dr. Frere's (*op. cit.* p. 164) recommendations. This method of taking only a portion of a Psalm as required is exactly the same as that adopted in our present Prayer Book in the Visitation of the Sick, where the five last verses of Psalm 71 are omitted, and also in the service for the Churching of Women where the last four verses of Psalm 116 are omitted. In the Service for Compline also the first six verses of Psalm 31 only are read out of the whole 27 verses. Psalm 95, like these other three Psalms, will of course be read in its entirety when it occurs in the ordinary course of the Psalter.

The Invitatories that are proposed for optional use will add very greatly to the effect of the *Venite* and its teaching for the different Church seasons. It will be found that the length of these sentences, and often the actual

number of syllables they contain, are as nearly as possible the same as in the Latin originals. "It is often very difficult to get music written for Latin words to fit an English translation; but in the case of the Invitatories it is more easy than usual, on account of 'O come, let us adore him' corresponding both in accents and syllables with *Venite adoremus*. Thus, 'Unto us a child is born' (Puer natus est nobis), 'O come, let us adore him,' would not require the alteration of a single note of the old melody; and so with the others. They would go splendidly to the old melody" (W. J. Birkbeck).

The special Anthems for Easter Day will be found with their Rubric before the Collect in the Proper of the Season (p. 422).

D. The *Te Deum* is printed so as to shew its structure in three strophes, with Versicles and Responds; as described by Bishop John Wordsworth in *The Te Deum, its Structure and Meaning, its Musical Setting and Rendering*, S.P.C.K., 1903, pp. 21–23; and by Dr. Burn in his *Niceta of Remesiana* (The Serbian Bishop of the Fourth Century), *His Life and Works*, 1905, pp. cxxii–cxxv, 83–87. "It might be well on festivals or in festival seasons to sing only the first two of the paragraphs, ending where the Hymn properly ends, with 'Glory everlasting'" (Dr. Frere, *op. cit.* p. 165). The use of the Antiphon suggested by Bishop John Wordsworth at the beginning would of course, like that of all other Antiphons, be optional.

The Rubric that follows would be an amplification of the present very curt one, which merely allows *Benedicite* as an alternative without further specification, so that strictly speaking it would be possible that *Te Deum* might never be even once heard in the whole year. The here suggested new Rubric, if adopted, would distinctly enjoin the use of *Te Deum* on 39 Sundays, 25 Festivals not Sundays, and 81 weekdays, or about 145 occasions at least in the year: leaving not more than 13 Sundays (that is to say 4 in Advent and 9 in Septuagesima and Lent) and about 210 weekdays, including festivals in penitential seasons, or in all about 220 occasions on which it need not absolutely be used, but of course might be, if desired, and probably often would be. Vernon Staley, *Liturgical Studies*, 1907, pp. 128–144.

From the sixth to the sixteenth century the *Te Deum*, "the most triumphant of all Christian songs of thanksgiving," was reserved exclusively for use on Sundays and certain festivals. The monotonous repetition of this sublime and "matchless hymn of praise" daily throughout the year inevitably tends to obscure its triumphant character and meaning, at any rate for the majority of hearers. If our cathedral and collegiate

choirs (and such clergy as so desire in their daily recitation of the Church office) are allowed to revert to the dominical and festal use, its full force and beauty will be far better appreciated by them. Nevertheless, it is not intended to rob those who feel themselves able to recite the *Te Deum* day after day with unabated intelligence and devotion, of such a privilege. Permission is only sought (in accordance with the "elasticity and variety" that has been claimed from the beginning as the aim of the present Revision) and the option for those who are conscious of the need, to substitute on such ordinary weekdays as they may find convenient, one of the Old Testament Canticles, and so return once more in the English Church to this use of Holy Scripture. And the desirability of so doing would appear to have been almost unanimously affirmed by the Lower House of Convocation, 6 July, 1909. "The position would remain unchanged, so far as the general body of church-goers was concerned, and only the weekday worshipper would be affected. To him the change would be a considerable gain" (W. H. Frere, *op. cit.* p. 166). Here as elsewhere the difference between those who really use the Daily Office and those who only use the Sunday Service, and say they feel no want of anything beyond the *Te Deum*, should be borne in mind. The extraordinary thing is that the scripture-loving Church of England should be the only branch of the Catholic Church, Eastern or Western, which does not use the Old Testament Canticles in public worship. There are over 70 of these in the Mozarabic Breviary, some of them of great beauty. They are there arranged in special groups for use in Advent, Lent, at Passiontide, at Easter, and for Saints' Days, and more generally. (*Mozarabic Psalter*, Henry Bradshaw Society, 1905, pp. 149–184; *Breviarium Gothicum*, Matriti, 1775 Psalterium, ff. lxv–xc.) "It seems to me to be a matter much to be regretted," says the late Bishop Dowden, "that our Reformers, in their desire for simplicity, abandoned altogether, with the one exception of *Benedicite*, the use of the several Scripture Canticles which had a place at Lauds on successive weekdays....If the time ever comes when the Church of England will attempt to revise and further enrich her book of Common Prayer, it is to be hoped that consideration will be given to the treasures of sacred song which lie ready to hand in the Canticles for Lauds not only in the Sarum rite, but also in the great store of the *Cantica* of the Gothic Breviary, and in the old Paris Breviary, which is marked by a number of noble canticles drawn from the Apocrypha. In the larger use of Scriptural Canticles we should come more into line not only with the churches of the Western Communion, but with the Holy Orthodox Church of the East" (*The*

Workmanship of the Prayer Book, 1902, pp. 246–7). (Cf. Neale's *Essays on Liturgiology*, 1867, pp. 35–38.)

A dozen of such canticles have been selected and printed here at the end of the Psalter (the position they occupied in the old service books and where too they are found in the *Codex Alexandrinus*). The first in each of the six groups (or seven with the *Benedicite*), are printed in the order of the days of the week in which they stood at Lauds in the Sarum Breviary, and in that order they are now sung at Lauds throughout the Western Church (pp. 210–223). From the fourth century onwards continuously to the present time these Old Testament Canticles have been used both by the Latin and Greek Churches (Bäumer, *Histoire du Bréviaire*, 1905, i. 179, 180; *Dictionary of Christian Antiquities*, 1880, article Canticle, i. 284; J. Mearns, *Canticles Eastern and Western*, 1914). The characteristic of each and all of these seven is to "confirm the souls of the disciples, to exhort them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14. 22). They are one and all songs of praise to God, as an ever-present Saviour, who can devise means of deliverance for his people in the uttermost extremity of peril or distress, whether national or personal, from persecutions, from care and anxiety, from sickness, from misunderstanding, from want, from doubt, from temptations. Be the present never so hopeless, their authors are able to look beyond it, and discern upon the horizon the dawn of a brighter age which is to follow, after a period of suffering has disciplined and purified the individual or national life. Though all seven spring from special incidents in the life of individuals or of the nation, yet all look forward to the kingdom and glory of Christ, and are thus peculiarly appropriate to be recited in our Daily Office of Morning Prayer between the first Lesson from the Old Testament and the second from the New.

A choice between two is here given for each day in the week. The first in each of the six groups is perhaps more appropriate for use in Advent and Lent, especially Habakkuk 3 for the former and Isaiah 38 for the latter. The alternatives are these:

1. Isaiah's hymn in honour of the Saviour, *Confitebor tibi*, with its mingled sense of sin and gratitude for God's mercy (p. 212).

2. The hymn of Hezekiah, *Ego dixi*, with its tearful pleadings of fear and sorrow; a personal and universal experience of despondency in sickness, whether of mind or body; with prayer for recovery and thankfulness at restored health (pp. 213, 214).

3. Hannah's song of deliverance, *Exultavit*, with its praise of the Rock,

the impregnable stronghold, the symbol of protection, shelter and permanence. "My strength is made perfect in weakness." "My grace is sufficient for thee" (pp. 215, 216).

4. Moses' triumph song of Freedom for Israel, *Cantemus*, celebrating the birth of the nation and the Church, and the overthrow of all Pride and Arrogance. The seer of the Apocalypse describes how he heard it being sung "by them who had gotten the victory over the Beast and over his image" (Rev. 15. 3). The vision was a guarantee of like deliverance in the battle of life for every single member of the Church. The application too of verses eleven to fourteen in our own English history at the time of the overthrow of the Spanish Armada will ever live in our grateful memory.

5. Habakkuk's song on the approach of the Redeemer, *Domine audivi*, is one of the finest theophanies in the Old Testament, and manifestly composed for recitation in the Temple (pp. 219, 220). The primitive lectionary notes in the margin which, when they crept into the text, occasioned so much difficulty, can now be removed. (H. St. John Thackeray, *Journal of Theological Studies*, xii. 191–213.) "The Church is ever militant, ever waiting in resignation at all periods. Past judgments are pledges and precursors of the future vindication of God's righteousness." (Cf. Kirkpatrick on Psalm 77, and his *Doctrine of the Prophets*, 1910, pp. 281–290.)

6. Moses' farewell to Israel, *Audite cæli*, surely full of inspiration to our own church and people (pp. 221, 222).

To each of these Canticles an Antiphon has been prefixed. These Antiphons determine, as it were, the intention with which the Canticle is recited, or the sum and point of the teaching conveyed therein. They could, of course, be taken or rejected without interfering with the use of the Canticle itself; though in most cases it would be found that singing the Antiphon through, once in full before the opening and once in full at the close, would add greatly to the spiritual force, and help to concentrate the devotion of the worshipper. At the head of each Canticle, as of the Psalms themselves, are printed three or four words in different type as index of its main drift and meaning.

The second Canticle in each of the six groups is of a more jubilant and didactic character than the first. Though it will be found that each of these re-echo in a striking degree the theme and thought of its fellow, e.g. *Miserationum domini recordabor*, Isaiah 63, that of *Cantemus*, Exod. 15 (p. 218).

These second six are perhaps more especially suited for use out of Advent and Lent.

1. David's Hymn and Prayer, *Benedictus es, domine, deus Israel*, 1 Chronicles 29, was set down for recitation on Thursday at Lauds in the Paris Breviary. It now stands in the Roman Breviary as an alternative for use on Monday, as it did in the old Rouen Breviary, and as suggested here (p. 212).

2. The Song of Praise, *Collaudate Canticum*, Ecclus. 39 (p. 214), was an alternative for Monday in the Paris Breviary. This, and the other passage from Ecclesiasticus (on Saturday) are taken in great measure from the text given in Dr. Oesterley's *Wisdom of Ben-Sira*, S.P.C.K., 1916.

3. Canticum Jeremiæ, *Hæc dicit dominus* (p. 216), making an admirable little pendant to 1 Sam. 2, is from the Gothic Breviary.

4. So too from the same source is *Miserationum domini recordabor* (p. 218).

5. *Urbs fortitudinis nostræ*, Isaiah 26, is used in the Greek Church on Friday, as here suggested (p. 220), and was also set for the same day in the Paris Breviary, in that of Bayonne, and in the Gothic Breviary; on Sundays it is used in the Ambrosian Office at Milan.

6. The Hymn of Creation, *Multa dicemus et deficiemus in verbis*, Ecclus. 43, with Romans 11 (p. 222), fitly brings the week to an end. "The Incarnation reveals the ideal of creation. The Passion reveals the way in which the ideal must be attained" (Bishop Westcott, *Christian Aspects of Life*, p. 236).

For such of the Clergy or worshippers who are averse to the use of Canticles altogether in public worship and consider that strictly speaking "only the recognized Psalms of the Psalter should be so employed," there has been provided (adhering to the precedent of an alternative thus offered in our present Prayer Book in the case of the *Benedictus*, *Magnificat* and *Nunc Dimittis*) one for each day. They are the seven Psalms (24, 48, 82, 94, 81, 93 and 92) which are traditionally believed to have been sung in the Temple on the seven successive days of the week, according to the *Authorized Daily Prayer Book of the United Hebrew Congregations of the British Empire*, 1912. Rev. S. Singer under the sanction of the late Chief Rabbi Dr. N. M. Adler.

The Old Testament Canticles would seem originally to have been chosen each day with special reference to these Psalms. They will be found each day to be an echo didactically of the thought therein set forth, and curiously parallel to them. "They both thus afford an alternative of

elevating and depressing themes, those of rebuke in the middle of the week, the more encouraging at either end."

E. In the present text of various portions of Morning Prayer there are five suggested alterations that deserve attention:

1. For "Sabaoth" in the fifth verse of the *Te Deum* (p. 44), read "Hosts."

It is astonishing to find how few even of otherwise intelligent worshippers have any sense of the meaning of the word (though doubtless it must have been once explained to them), and certainly not one in a thousand of an ordinary congregation pretends to have. There can be no sufficient reason for not giving the English word equivalent to the Hebrew. In the sixteenth verse "thou didst not scorn the Virgin's Child to be" is Bishop John Wordsworth's beautiful equivalent for "thou didst not abhor the Virgin's womb." And the phrase brings home to the ordinary worshipper more effectually the wonder of the Incarnation than does the latter.

2. In the Apostles' Creed (both here and at Evening Prayer) (pp. 46, 230).

For "resurrection of the body" read "resurrection of the flesh," which is unquestionably the only proper rendering of the original "carnis resurrectionem," and is thus correctly given in the present Prayer Book, where the Creed is recited in the Office for Baptism (pp. 616, 621, 626), and in the Office for the Visitation of the Sick (p. 650). The substitution of "body" for "flesh" was made in 1543. The whole subject of the Resurrection of the Flesh is dealt with by Dr. Swete, *Journal of Theological Studies*, vol. xviii. pp. 135–141. Bishop Pearson (*Exposition of the Creed*, ed. 1669, p. 371, Article xi) writes: "Though we have translated it in our English Creed, *the resurrection of the body*, yet neither the Greek nor Latin ever delivered this Article in those terms, but in these, *the resurrection of the flesh*." The remedy is very simple, and only honest: to retain the wrong translation is not. (Cp. Bishop Dowden, *Workmanship of the Prayer Book*, p. 101.)

3. The Versicles and Responses after the Lord's Prayer (p. 47) are in the present Prayer Book the same both at Morning and Evening Prayer. It has long been desired by those who use the daily office that this repetition should, if possible, be avoided. Accordingly other sentences from Holy Scripture have been here suggested, and are taken, as are the present ones, from the old Preces ad Primam, as being most appropriate for the opening service of a new day; and in which the second with its respond cannot fail to appeal especially to all English hearts. The whole combine a call to thankfulness for all God's dealings announced in the foregoing part of

the service with resolution to shew forth gratitude for these not in words only but in deeds. The two last are also most fitting as leading up to the Collect of the day.

4. In the Prayer for the King's Majesty (p. 48), inserted here in 1661, it is suggested that the address should be to the Second Person of the Holy Trinity, as it was in the original, with much gain of pathos and dignity: and that for "wealth"—(generally misunderstood and apt to be taken invidiously)—"prosperity" or "well-being" should be read, though at the sacrifice of a small play on words.

5. In the Prayer for Clergy and People it is to be hoped that the opening words from which a sarcastic inference has often been drawn, may be amended, as long ago (1689) suggested and adopted in the American Prayer Book, and that others regarding the care of souls may be added as suggested for clearness and efficiency (Bishop Dowden, *op. cit.* p. 137).

F. The optional termination added to Evensong after the third Collect (p. 232) is quite different from that enjoined for Mattins, when the Litany is not said. It is set here primarily as a sample for possible endings as the need may require. The fine alternative Collect for the Head of the State and all in civil authority, is from the American Prayer Book. The ascription of praise to the Blessed Trinity is said to be drawn from Bishop Ken.

What is required, however, it would seem to very many, is a Rubric as suggested (p. 235) that specifically gave larger power and encouragement—not only "where full Evensong has already been said"—for variation in the Quire Office for Sunday afternoon and evening in towns, camps, outlying hamlets, hospitals, men's and mission services generally, always of course with the authority of the Bishop. Samples of these, it is true, are to be found in "the five forms of Service" published by the Church Army and Church of England Men's Society and sanctioned for use in most of the English and Welsh dioceses; and in the Sunday evening service compiled by the Rev. F. A. Iremonger with various short Litanies and special Psalms (Mowbray & Co.), also sanctioned for use in many dioceses. It is agreed by all that what is wanted is simplicity and freedom in providing such services to match the needs and capacities of the people, and the form drawn up for Compline A LATE EVENING SERVICE WHEN EVENSONG HAS BEEN PREVIOUSLY SAID (pp. 236–241) will, it is hoped, in some measure be an aid in this direction. But the proviso attached so jealously to it would, it is to be feared, if really enforced, limit its effect: and if not intended to be so enforced had better be removed.

VI. PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS

(Pp. 242–262.)

These have been largely increased in number, and are the result of an endeavour at any rate towards broadening the basis of our common intercessions. Besides those that are here reprinted from our present Prayer Book, or are adopted from the Irish and Scottish revised books, several will be recognized as having been among those that have been put forth from time to time recently by public authority as occasion required. It will be interesting to observe how many will survive criticism and ultimately be found in general use. 1. Instead of repeating here as proposed by Convocation the well-known Collect for Unity (p. 233) an equally well-known Collect, as in the American Prayer Book, is here suggested (p. 243) with suffrages. From the same source come: 8. For Children (p. 246). 12. For our Country (p. 248). 16. For Courts of Justice (p. 250). 19. For Memorial Days (p. 251). 20. The first of the three for Rogation Days (p. 252). 22. For all who Labour. 23. For Social Service (p. 253). Several of them doubtless will naturally commend themselves more to some minds and hearts than to others. But all are at least worth attention.

It may appear at first sight perhaps that "the Thanksgivings for special occasions" are too few in comparison with the number of the Prayers. But it should be remembered that the General Thanksgiving when said with special application, as provided for in the margin, will very often meet immediate requirements most satisfactorily. For those who desire a special thanksgiving service there are two short, but beautiful, samples of such in *A Prayer Book Revised*, pp. 53–58.

VII. THE LITANY

(Pp. 263–269.)

With regard to the opening phrases of the Litany which, perhaps the majority, but certainly a vast number, of devout worshippers have felt instinctively, as they hear them read or sung by Minister and Choir, are not exactly what they should be, the remarks of Bishop Dowden, in *The Workmanship of the Prayer Book*, 1902, pp. 152–3, may be acceptable. "The old Litanies of England in the entreaties addressed severally to the Three

Persons of the Blessed Trinity, and to the Three in One, used simply the words: 'Have mercy upon us' (*miserere nobis*). I can imagine how easily one might argue that Cranmer's addition of the words 'miserable sinners' is the suitable expression of a profound penitence, and always befitting the true Christian. Yet, for myself, I feel that the large simplicity of the original is preferable....There is such a thing in prayer as over-emphasis, and to make everything emphatic is to make nothing emphatic." There can be but few who have not sometimes been conscious of, and shocked at, the unreality of this fourfold, and as usually said or sung by priest and people eightfold, repetition of these two words; and who are not sensible of a deeper humility of soul being stirred within them, when without them, on drawing near to the divine Being, they plead for mercy.

The Bishop continues, in the chapter on the Litany, pp. 155–6, to observe that in the phrase "O God the Holy Ghost, *proceeding from the Father and the Son*," the words italicized are an addition of the English Reformers; and one is puzzled to conceive with what object the doctrine of "the Double Procession" is intruded into this pathetic pleading of the heart. I should suppose that those who attach most importance to the Western form of the dogma would admit that *this* is not the place for it. From a liturgical point of view here is an ugly blot, and it should without doubt be removed. If it be urged that the rhythmical balance of the three petitions would be seriously disturbed, it would be easy to insert some appropriate clause; and he suggests "O God the Holy Ghost, the Comforter" which contains exactly the same number of syllables as the address to the Second Person. This is the simplest and best solution of the difficulty.

"The fourth petition in the old Litany of the English Church was simple. It ran: *Sancta Trinitas, unus Deus, miserere nobis*. This was amplified in 1544 into, 'O holy, blessed, and glorious Trinity, one God, Have mercy upon us.' And in the Prayer Book of 1549, the expanded dogmatic statement, 'Three Persons and one God' was inserted, not to the advantage of the prayer." If anything is to be added to the words "O holy, blessed, and glorious Trinity, Have mercy upon us," it is suggested that the phrase might run "One God, perfect in power, in wisdom, in goodness," thus dwelling upon the distinctive attributes of each of the three Persons of the ever Blessed Trinity.

Other slight changes suggested in the suffrages are these. In the (*a*) First deprecation for "everlasting damnation" read "eternal con-

demnation"; (*b*) In the third, after "fornication" insert "and all uncleanness of thought and deed" from the Primer, and after "deadly" insert "and wilful."

From practical experience it is found that to the ordinary hearer these two words "fornication" and "deadly sin" require expansion in this way, if their meaning is to be brought home to the conscience of the ordinary worshipper. He has too often lost all sense, as a rule, between deliberate wrong-doing and the mere failing through carelessness or sloth or otherwise of attaining his aim.

(*c*) In the fourth deprecation the reading "from sudden and unprovided death" is taken from the Primer of 1535 as the rendering of the Sarum words "*a subitanea et improvisa morte.*" It is hoped that the repeated objections to the prayer for deliverance "from sudden death" may be obviated by this simple explanation and adherence to the original. In the next and last deprecation "faction" would be at the present time a better word than "sedition" for what it is intended that we should pray to be delivered from, and further on, for "in all time of our wealth" it might be well to read "in all time of our prosperity," or better still "well-being" as suggested in the prayer for the King (p. 48).

(*d*) In the seventh supplication instead of "and all the Nobility" the words "the Ministers of the Crown and all that are set in authority" are suggested as being now the nearest equivalent to those thus specified as the executive in the sixteenth century.

There are two new suffrages for the members of the Houses of Parliament throughout the Realm and Empire, for the Navy and Mercantile Marine, the Army and Air Forces. Finally, there are another two new suffrages towards the end (p. 266) which are simply an expansion of the phrase "all women labouring with child, all sick persons and young children" with which it has been generally felt the preceding suffrage was overloaded (*A Prayer Book Revised*, p. 30).

(*e*) The group of prayers intended for use in time of war and national anxiety are removed bodily from the Litany and set by themselves, as being unsuitable for perpetual repetition in the place they now occupy, and restored to their proper form. In the last suffrage but two, read "the living God" for "David": the original being *dei vivi*, and far more forcible in a call for help to the feeble and victory to the distressed, than what appears to have arisen from a misreading of the abbreviation used in manuscript. Cp. "Thou art the Christ, the Son of the living God," St. Matthew 16. 16, and Rev. 7. 2.

VIII. THE HOLY COMMUNION

It is proposed that the wording of two of the opening rubrics should be slightly modified, the one, dealing with the case of those persons that it may be necessary to repel from Communion; and the other, as to the saying of the whole service by the Priest in a distinct and audible voice, and definitely specifying the vesture of the celebrant.

A. In the recitation of the Ten Commandments probably every one would agree, that the main point is that their force and power should be brought home to the mind and conscience of all taking part in the service; and there can be little doubt but that this will be the better achieved, when the simple commands themselves (as they were printed in the Catechism of the First Prayer Book, 1549) are given in the words used alike by our Lord and by his Apostles as sufficient for their purpose, without either of the additions that are appended to them in Exodus 20, or Deuteronomy 5.

B. As regards the alternative (p. 272) (borrowed from the Non-jurors, and now proposed to be allowed at a Second Celebration on Sunday), it is important to remember that these words are, just as truly as the Ten Commandments themselves, a lection from the Old Testament; and the first of them is taken from the very next chapter in Deuteronomy to that which furnishes the Decalogue. Therefore the quotations from Deuteronomy and Leviticus must not be prefaced, as in the Scottish and American Prayer Books, by the words "our Lord Jesus Christ said," which has inevitably led some persons actually to overlook their source, and thus to miss the whole force and point of our Lord's answer to the student of the law about the Commandments; which consists in the fact, that the words, he there quotes from Deuteronomy, are the first sentence in the Shema, which every adult Jew is bound to repeat twice every day of his life, the most sacred words of the Old Testament. It is also well to note that both these passages from Deuteronomy and Leviticus are quoted in the Catechism as the summary of the Law, defining duty towards God and duty towards one's neighbour.

The American suggestion that these two passages from the Old Testament would be fitly completed by the further quotation of our Lord's words in St. John 15. 12–14 merits attention. If it was adopted, the repetition of the *Kyrie*—(which it is proposed to allow as a second

alternative when the Commandments are omitted)—could be taken as suggested with these passages; and the Collect brought forward to this position from the Post Communion prayers might also appropriately be added.

The proposed rubric would allow omission of the Commandments altogether on weekday celebrations.

C. Of the two Prayers for the King here omitted, the first will be found as an optional Post Communion Collect (p. 288), and the second among the Prayers for Occasional Use after the Litany or Evensong (p. 247).

D. In the translation of the Nicene Creed as it appeared in 1549 the words "whose kingdom will have no end" were altogether omitted, as was also "holy" before "Catholick and Apostolick Church." The Reformers are said to have followed what they had been led to suppose was the best text they could find, "but the omission is none the less to be regretted" (A. E. Burn, *Nicene Creed*, p. 48). The first of these omissions was set right in 1552, and the second should now also be. Bishop Dowden, *op. cit.* pp. 104–109; who further points out that for "begotten of *his* Father" should be read "begotten of the Father" as in the Greek; and that in the phrase "the Lord and Giver of life," the "and" should be omitted; not only to avoid the ambiguity of our English, which might mean "the Lord of life and the Giver of life," but to adhere to the best Greek text of the Creed at the earlier Council of Constantinople, "the Holy Ghost, the Lord, the Life-giver." Cardinal Manning, *Mission of the Holy Ghost*, i. 3: and similarly Bishop Andrewes in his *Devotions*, "Thou all-holy, good, and life-giving Spirit": and as also in the Preface for Whitsunday, "thy holy and life-giving Spirit." A rubric as suggested (p. 274) allowing the omission of the Creed on Ordinary Weekdays, but requiring its use on all Sundays and Festivals, would follow the old provision that it and the Gloria in Excelsis were either read or omitted on the same occasions as the *Te Deum* at Morning Service.

E. It is hoped that the re-grouping of the Offertory Sentences as suggested (pp. 274–277), with some reference to their use on several occasions, may add at least to the convenience of the Minister, who (as they stand at present) more often recites the first sentence than any other, though in itself not always the most fitting. Some additional texts have also been added, as in the Scottish and American Prayer Books.

F. In the Church Militant Prayer "impartially" (p. 277) should be read for "indifferently," and "Clergy" for "Curates," as in the American

and Canadian Prayer Books: both words have completely changed their meaning since 1662, and are liable to be misunderstood.

G. The Three Exhortations are printed afresh at the end of the Communion Service (pp. 291–295).

H. The Rubric before the Confession makes it clear that it is to be "said by the Priest and all the people together."

I. In the Comfortable Words "labour" (p. 279), as in the A.V. and R.V., should be read for "travail"; and to make it clear that "so" is an adverb and not a conjunction, we should read, as in the A.V. and R.V., "God so loved the world." The last of the sentences requires the completion of the second verse, "and not for ours only, but also for the sins of the whole world." It is thus quoted in the Consecration Prayer that immediately follows (p. 283).

J. Whatever may be the position ultimately assigned to the Prayer of Humble Access there can be but little question as to the somewhat inconvenient way in which it now occurs in the Canon between the Preface and the Consecration Prayer. Originally it came after the Comfortable Words in the Order of Communion of 1548, and both then and in 1549, these with the Confession and Absolution before them and this Prayer after them, were set to follow the Canon. When in 1552 the first three of the group were shifted to their present position before the Canon, it looks very much as if the Prayer had slipped away from the Comfortable Words to a few sentences lower down, to where it is now, and there both naturally and generally is felt to be out of place. The slightest change would restore it to its original position after the Comfortable Words of which it really is part and parcel; and thus the connexion of the Consecration Prayer with its Preface would be restored. On the other hand all four members of this group might possibly be placed together where they were in 1548 and 1549, after the end of the Canon as in the Scottish Liturgy. But to do this, would really seem to overload that part of the service.

K. In the Canon instead of "It is very meet" read "In very truth it is meet," or "truly" or "verily it is meet" (p. 280) (Bishop Dowden, *op. cit.* p. 170); and four lines lower down correct the mistranslation of "Domine Sancte, Pater Omnipotens, Eterne Deus," by reading "O Holy Lord, Almighty Father, Everlasting God"; "noting the two great attributes of sovereign Holiness and Almighty Love in the Eternity of the Godhead" (Bishop Barry, *Teachers' Prayer Book*, p. 144).

L. The Consecration Prayer—in order to note its close connexion with the preceding burst of Eucharistic praise and thanksgiving—should

begin as in the Scottish and American books with "All glory be to thee, Almighty God." It is suggested too that there might well be inserted the few words from Cranmer's Epiclesis or Invocation from the first Prayer Book, just as has been done in the American book; only that there they occur after, and would here be before, the actual oblation.

In the words that reunite the at present disjointed Prayers of Consecration and Oblation, special thanks are given not only for Christ's "blessed Passion" but also for "his mighty Resurrection" and "glorious Ascension": the extrusion of which has by many been so deeply regretted. The Canon of the Latin Mass and of the English of 1549 are arranged in parallel columns in Frere's *History of the Prayer Book*, pp. 450–458; his comments on the contrast between the two, and also on the present efforts for reformation, will be found in *Some Principles of Liturgical Reform*, pp. 186–195. In the words of Institution for "Testament," which most certainly does not convey the right meaning to the ordinary hearer, read "Covenant" (p. 283). The Lord's Prayer at the end of the Canon is to be repeated by all the congregation with the Priest. This is the case in the Gallican, Mozarabic and all Eastern Liturgies: in the Roman alone do the people join only in the last sentence.

M. In the Gloria in Excelsis (p. 287) it is of real importance to read "Glory to God in the highest" instead of "Glory be to God on high." How few of the ordinary worshippers realize now that these are actually the words that heralded to the shepherds the Birth of Christ, the Prince of Peace. "The Gloria was originally a Greek hymn for Mattins from the fourth century, and possibly from the second. When first adopted in the Liturgy it was said only by the Bishop on Christmas night: and not till the sixth century was its use extended to Sundays and Festivals. It was not till much later, that the use of it was conceded to ordinary priests at Rome, except on Easter Day or under special circumstances. It was not in general use in Rome till the eleventh century."

N. The Dean of Christ Church read at Sion College on 19 November, 1918, a most careful and thoughtful address on "The Position of the Eucharist in the Prayer Book," published in the *Guardian*, 21 November. He concludes "I hope I have made it clear that, as I understand them, the changes proposed in the Communion Service make no alteration whatever in the doctrinal attitude of the Church as regards the Eucharist. It cannot be disputed that the Church of England at the time of the severance from Rome, deliberately aimed at emphasizing the necessity of Communion, as the true way of fulfilling our Lord's command. I do

not think that the alteration proposed in the Canon would really tend to modify this position, and I think that *the strict limitation of the permission to reserve* will emphasize strongly this view of the Sacrament."

IX. COLLECTS, EPISTLES AND GOSPELS PROPER OF THE SEASON

Two reports of a Committee of the Lower House, of which the Dean of Westminster, Bishop Ryle, was Chairman, on changes in the Collects, Epistles and Gospels, were drawn up with great care, numbered [477] and [483]. These were presented in 1913 and 1914 and debated upon. In them a minimum of change was recommended, being restricted to the correction of ungrammatical or misleading diction; and several suggestions regarding Collects and their use were set out. These reports were afterwards sent to the Upper House, with a hope that some action would be taken to give effect to the proposals contained in them, 4 May, 1917. The Upper House voted simply that permission be given to use the Revised Version in reading the Epistles and Gospels, 6 February, 1918. Hence the R.V. has been here printed, in order that the reader may judge for himself what gain may be thereby acquired for their better comprehension; and undoubtedly in many cases a clear gain is obtained, especially where the rendering offered in the margin has been preferred. Following the example of Westcott and Hort in their Greek Text quotations from the Old Testament have been clearly indicated. But no arrangements have been made by Convocation for the provision of Epistles and Gospels on ordinary weekdays, beyond the injunction that the Sunday Epistle and Gospel "shall serve all the week after, unless there be other provision made in this Book, or sanctioned by the Ordinary." In cathedrals and many churches, whether collegiate or otherwise, where a daily celebration is now taken, a need is increasingly felt for a greater variety: more especially as ample and well-selected material for furnishing the same is ready at hand in the old Service Books, which accordingly have been drawn upon in the Suggestions printed (pp. 298–514) for Epistles and Gospels on each of the Wednesdays and Fridays in the weeks of Advent, and in the five weeks after Epiphany, and in Septuagesima and Sexagesima weeks; for every day in Lent and until the end of the week after Easter; and thence, on the Wednesdays and Fridays for the next five weeks; on each of the Rogation days and on each day in Whitsun week; but in the weeks after

Trinity on the Wednesdays only. The Ember days at the four seasons are provided also with their own Epistles and Gospels.

There are also added Collects, Epistles and Gospels for Christmas Eve, for a second celebration on Christmas Day, for the second Sunday after Christmas, for New Year's Eve, and for the Eve of the Epiphany. In place of the long collects on St. Stephen's Day, and on that of the Holy Innocents as drawn up in 1661, the shorter collects of 1549 and 1552 are restored, both being translations merely of the Sarum Collect taken respectively from the Gregorian and Gelasian Sacramentaries. On Easter Day the Rubric for the special Anthems with their Versicles and Short Collect was adopted by the Lower House, 21 November, 1912, and thus restores their full and original use (p. 422). But inasmuch as some persons still desire to use the same every day in the Octave, permission is also given for this, but in such a way as not to interfere with the proper Invitatories of the season. There are also a Collect, Epistle and Gospel for a second celebration on Easter Day, and for the Vigils of the Ascension and of Pentecost: and finally for a Harvest and for a Dedication Festival.

X. COLLECTS, EPISTLES AND GOSPELS PROPER OF THE SAINTS

The Collect, Epistle and Gospel for the Vigil of St. Andrew, with special reference to Missionary enterprise and work, are those which were approved by Convocation in 1886. As regards the Epistles and Gospels for the Red Letter Saints' Days there is no very great change from those in the present Prayer Book. St. Philip and St. James have a new Epistle (as the author of the present Epistle was not the James associated with St. Philip). St. Peter and St. Paul, St. Mary Magdalene, the Transfiguration of our Lord, the Deliverance of St. Peter, and the Beheading of John Baptist, are furnished each with their proper Collects, Epistles and Gospels. St. Michael and All Angels have a new Epistle, and that for St. Luke has been modified. St. Simon and St. Jude have a new Epistle, the same as was originally in the Sarum use.

As regards provision for the celebration of Black Letter days much remains to be desired. There is only one Common proposed for a Martyr, and one for a Doctor and Confessor. And since there are 37 commemorations to be made in the year of doctors and confessors, and 22 commemorations of martyrs, the two groups of Common Collects, Epistles and Gospels, one group for doctors and confessors, and one group for

martyrs (though each is admirable enough in itself), would scarcely seem to furnish sufficient variety. In the old Service Books a choice from very many more appropriate passages from Holy Scripture for the Epistles and Gospels on these occasions is given in the Common, and some of them at any rate might conveniently be utilized. The names, too, of the particular saints commemorated on their several days, with some reference to the distinctive character of their example and work, should be inserted in the Collect, as has been done in the Scottish Prayer Book for St. Patrick, St. Margaret of Scotland, St. Ninian, St. Kentigern and St. Columba.

There are also several other commemorations recommended for observance in the Revised Calendar which would scarcely fit in to either of these groups, and for which the terms of the one Memorial Collect "for Black Letter Saints' Days in the Calendar which are not otherwise provided for" appear quite inadequate; such, for instance, are St. George's Day (23 April), which is to be specially kept (p. 34), Holy Cross Day (14 September). The collective commemoration of Saints, Martyrs and Doctors of the Church of England (8 November), for each of which without difficulty, and to the general edification of the worshipper, a separate Collect, Epistle and Gospel might well be provided. The whole matter has been left quite incomplete; and if an onlooker might venture to offer a Suggestion, it would be that no more useful step could be taken than a consultation with the "Advisory Committee" (p. xiv), regarding Collects, etc., for these Black Letter Anniversaries, in the same way as their advice was asked and adopted regarding Proper Prefaces for the Holy Communion. The present Bishop of Salisbury has issued in *The Book of Occasional Offices Authorized for Use*, in his own diocese, no less than thirty such Collects. An admirable attempt to furnish *Collects for Each of the Black Letter Days* has been made by the Rev. A. Campbell Fraser, 1917, from which, when the Upper House put forward four additional Collects, three of them were taken. The Bishop of Gloucester, 8 July, 1919, stated candidly that they seemed to concentrate thought on the essential fact of the day better than any other Collects which they could find. Free use has been made, by the liberal permission of their authors, of both these collections in the Suggested Proper of Black Letter Saints' Days (pp. 526–607). Canon Wordsworth and Dr. Bourne, Treasurer and Prebendary of Salisbury, have also most kindly furnished several others of their own composition. The Alcuin Club in *A Century of Collects*, selected and translated by Atwell Bayley, and the Rev. Charles Plummer in his *Devotions from Ancient and Mediaeval Sources*, 1916, have printed

much other like useful matter. And in *The English Liturgy*, Rivington, 1906, with Preface by the present Bishop of Winchester when Bishop of Southwark, another attempt has been made towards the construction of such a Proper of Black Letter Saints, pp. 272–302. Dr. Percy Dearmer in *The Sanctuary*, 1916, has utilized and added to these: and has been good enough to allow his Collect for St. Anne (26 July) and that for Perpetua and her Companions (7 March) to be printed here. These several works, each from a somewhat different standpoint, appear at least to testify to the need and advantage of some provision being made in the Prayer Book itself for the days now to be thus noted in the Calendar.

The Bishop of Chelmsford, 7 May, 1919, in the Upper House "deprecated each individual Bishop being left to issue his own directions in this matter. Such a course would lead to endless confusion. Clergy would come and say, 'Will you approve of this? It is used in diocese of so and so.' Bishops would be placed in endless difficulty by such requests." The Bishop of Southwark (Burge), 8 July, "understood that the provisions made for Collects, Epistles, and Gospels in the Prayer Book for the Black Letter Saints' Days were 'simply permissive,' that they were simply saying 'If you do observe these particular days, these are the Collects, Epistles and Gospels which you must use,' and he was bound to say that if this was clearly stated it would be a great relief to his mind. He always felt some difficulty about giving permission to an individual Bishop."

In the suggested Proper of the Saints therefore the Black Letter days proposed by Convocation to be commemorated are inserted in their course among the Red Letter days; and after each of these, printed in smaller type, is either the special Collect, Epistle and Gospel suggested for them or a reference to the Common appropriate for the day. It must however be clearly understood that these efforts are only suggestive and tentative. Convocation proposed that when any of these days fell on a Sunday the Collect only should be used after that of the Sunday. This is too indefinite and would practically give the Black Letter days in this respect a more favourable position than certain of the Red Letter days have, whose services have to be transferred and not observed at all on certain Sundays in the year.

XI. THE OCCASIONAL OFFICES

1. *Baptism of Infants* (p. 614). The introductory Rubric concerning Godparents has been revised; and at the end of the service a further Rubric has been added regarding the Reception of one privately baptized.

In the second prayer, "sin" is read for "his sins"; and in the Exhortation "approveth" is read for "favourably alloweth"; in the address to the godparents "grant him remission of sin" is read for "release him of his sins" (p. 616).

2. In *Private Baptism of Infants* and their subsequent public Reception (p. 619), several additions and changes are made in the Rubrics, all very necessary for the clearer understanding of the proceedings.

3. In the *Baptism of such as are of Riper Years* (p. 623), it is here suggested that Dr. Frere's proposal, that the first part of the service should be held at the Church door and the second part round the Font, might be adopted; and that both the Renunciation (p. 625) and also the Confession of Faith should be made solemnly in the old triple form. (*Some Principles of Liturgical Reform*, pp. 201, 2.)

In the Exhortation, for "damned" read "condemned" (p. 624); and in the Rubric before actual Baptism read "witnesses" for "godfathers and godmothers" (p. 626).

An alternative form of Thanksgiving after Baptism (p. 627) is added, as it would almost seem that the insertion here of the form from the Private Baptism of Infants must have arisen from a printer's error.

4. In the *Catechism*, the Ten Commandments (p. 630) are printed as in 1549: and it is suggested that the paragraphs in the enumeration of our duty towards God and towards our neighbour should be marked according to the commandments to which they refer. Similarly after the Lord's Prayer, that the explanation be broken up (p. 631); in each case this is done in order the better to impress the mind of the learner. For "ghostly" read "spiritual," twice (p. 631).

It is suggested also that in the Answers to the Questions regarding the Sacraments, in each case for clearness, and to bring out more fully the meaning of what he is saying to the child's mind, the sentence should be made definite and complete.

5. In the *Order of Confirmation* (p. 633) the opening Rubrics are much extended, and in them are also embodied the two that now stand at the end of the Catechism. An entirely new Preface follows. In the opening question "confessing" is read for "confirming" (p. 634), and an alternative threefold form of question is given. An important Rubric is inserted that no instruction given by the Bishop, or hymns sung shall intervene between "Our help is in the Name of the Lord" and the actual laying on of hands (p. 633).

The two suggestions here printed (p. 635) as to the Bishop's repeating

the person's name (as in the Scottish Prayer Book), or as to his address to those who have received the laying on of hands (as in the American Prayer Book), may perhaps by some be considered superfluous. It is undoubtedly in the Bishop's power to use them or any others: nevertheless in some cases the hint thus given may be valuable.

6. In the *Solemnization of Matrimony* (p. 637), the omission of several words in the opening Exhortation is proposed; but nothing that really diminishes from the force of what is said, but rather it is hoped thereby to increase the same.

It is suggested that the declaration and vow to be made by the man and by the woman should run in precisely the same words (p. 638). All that is canonically required for matrimony is declaration of consent by both parties, and sufficient witness thereto.

At the end of the service (p. 642) provision is made for a special celebration of the Holy Communion then or shortly afterwards.

7. In the *Churching of Women* (p. 644), verse 10 is omitted from Psalm 116, as well as verses 13, 14, 15, 16; and words of final blessing are added (p. 645).

8. In the *Visitation of the Sick* (p. 646) several Psalms and Collects are added. In the Rubrics "*may*" is often read for "*shall*"; and an alternative for optional use to the present form of Absolution is suggested (p. 650); with additional prayers to be used by the Minister at his discretion, as well as a short Litany for the Dying (p. 654) with Commendation (p. 655) from the American Prayer Book and *A Prayer Book Revised*, p. 170. It is hoped that each of these would be a wholesome and helpful addition.

9. In the *Communion of the Sick* (p. 656) the Rubrics have been carefully recast; and are the result of much thought and attention of the Bishops, and of the Committees of the Lower House.

10. *The Burial of the Dead* (p. 658). The opening statement is not really part of the Prayer Book at all. Its insertion here is suggested to make it quite clear as to the very wide liberty permitted at the present moment by the *Burial Laws Amendment Act*, 1880 (Phillimore's *Ecclesiastical Law*, 1895, vol. i. p. 696). In the second sentence, which is really the first Rubric, the words "or in the commission of any grievous crime" are added after "excommunicate." The second passage from Holy Scripture (St. John 14. 1, 2) is suggested for insertion as in the American Prayer Book.

An Antiphon is proposed for use before and after the Psalms (pp. 658–660); two psalms are added for optional use, viz. 23 and 130.

In the Lesson from 1 Corinthians 15 the verses 27 to 34 are omitted: and an alternative Lesson, viz. 2 Corinthians 4. 16–5. 10, is given.

In the words of Committal two simple alterations are suggested, for "great mercy" read "wise providence," and for "vile body" read "poor body" or "body of our low estate." An alternative form of words of Committal, which will be gratefully accepted by many, is proposed (p. 663).

After the Lord's Prayer by the grave there are Versicles and Responses for optional use (p. 663), and four prayers, any one or more of which may be read.

A final Rubric gives permission for the whole of the service, except the words of Committal, to be said in the Church should occasion require (p. 665). Cp. Rubric before the Psalms (p. 658).

There follows then a provision for a special celebration of the Holy Communion, with Collect, Epistle and Gospel.

There is an Order for the *Burial of a Baptized Child* which is quite new, and will be greatly appreciated by many parents (p. 666).

Also an Order which may be used *when the Prayer Book Service may not be used* (p. 669). It is exceedingly simple, and consists of Psalms 130 and 90; St. John 5. 25–29, with the words "Man that is born, etc.—fall from thee" to be said at the grave as in the usual Burial Service, with the fifth Post Communion Collect, "Almighty God, the fountain of all wisdom."

XII. THE MAKING OF DEACONS

It is proposed that the question put to the candidates with regard to their belief in Holy Scripture should stand as follows (p. 683):

Bishop. Do you unfeignedly believe all the Canonical Scriptures of the Old and the New Testament, as conveying to us in many parts and divers manners the Revelation of God, which is fulfilled in our Lord Jesus Christ?

Answer. I do so believe them.

For "fulfilled" was originally read "brought to its fulness." This form was approved by both Houses of Canterbury Convocation, but by York it was suggested that "so" before "believe" in the Answer, referred to "unfeignedly." The latter word had been retained from the present form at the urgent request of some members of the Lower House of Canterbury: if, however, it was omitted as superfluous, no misunderstanding could arise.

Another form approved by a very large majority in the Lower House of Canterbury was simply that the question should be the same as that

put to Priests at their Ordination: Do you unfeignedly believe that the Canonical Scriptures of the Old and of the New Testament contain all things necessary to eternal salvation through faith in Jesus Christ? *Answer*. I do so believe.

And a third form was: Do you believe that the Canonical Scriptures of the Old and New Testament are the record of God's revelation of himself, given through men inspired by the Holy Spirit, and that they are able to make wise unto salvation through faith in Christ Jesus? *Answer*. I do so believe.

On a review of the whole of these recommendations, both those that have already obtained the sanction of Convocation and those which have not, it is hoped that it will be generally felt that an honest endeavour has at any rate been made to settle, what have been matters of acute controversy hitherto, on a basis of Common Christian charity and Catholic faith; with full liberty of difference on all non-essential questions. Instances of this are afforded in such matters as the reading of the Apocrypha in Church (p. xxiv), the form of absolution in the Visitation of the Sick (p. 650), the words to be used in the delivery of the sacred elements when large numbers are present at the celebration of the Holy Communion (p. 285), the option of using the broken or the unbroken Canon (p. 284), the use or non-use of prayer for the dead in the Burial Office (p. 663). But the greater number of the proposed and suggested alterations are absolutely non-controversial, and should be weighed, free from all bias one way or the other, as to their probable effect on the Ministry and People of the Church of England. Language has so changed in its use and ordinary meaning since the Prayer Book was compiled, that very often little changes are needed to make its meaning plain to the great bulk of the worshippers, and should not be waved aside as fussy corrections of no real importance. The plain ordinary layman wants his prayers to be real; wants not only to pray with his heart but with his understanding also, wants to say what he means, and mean what he says: just as much as do the Clergy in their daily use of the Office whether in private or in public. Hence our paramount duty is to make their way plain before them.

It has been thought well for the sake of clearness to use Pica 16mo for the greater portion of the text; and many thanks are due to Mr. J. B. Peace, Mr. Waller, and the staff of the University Press for the care and trouble they have taken in arranging and setting the various types employed throughout the volume.

The BOOK of COMMON PRAYER

THE PREFACE

1661

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet, so that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein,

and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the

baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

CONCERNING THE SERVICE OF THE CHURCH

1549, 1552, 1661

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England*

these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn:* Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln;* now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

1919

INASMUCH as it is to be desired that changes, even within the bounds of what is legal, should not be made in the customary arrangements and conduct of Divine Service arbitrarily or without the goodwill of the people as represented in a Parochial Church Council

constitutionally appointed, any question which may arise between the Minister of a parish and the people as so represented, with regard to such arrangement and conduct of the Service, shall stand referred to the Bishop of the Diocese, who, after such consultation as he shall think best, both with the Minister and with the people, shall make orders thereupon, and these orders shall be final, provided they be not contrary to anything contained in this Book.

THOUGH it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

OF CEREMONIES,

WHY SOME BE ABOLISHED, AND SOME RETAINED

1549, 1552, 1661

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. *Let all things be done among you,* saith St. *Paul, in a seemly and due order:* The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of *Moses'* Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with the true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to

be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

¶ THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ

PROPER Psalms are appointed for Morning and Evening Prayer for every Sunday in the year, and for certain Holy-days. Otherwise the Psalter with a few omissions (which are noted as they occur) will be read through in order once every month as is appointed.

On weekdays (unless Proper Psalms are provided) shall be read the Psalms for the day of the month, as they are appointed, for Morning and Evening Prayer.

And, whereas *January, March, May, July, August, October,* and *December* have one-and-thirty days apiece; It is ordered, that on the last day of any one of the said months being an ordinary weekday shall be read the Psalms assigned to the 30th day, or else the Psalms of the monthly course omitted on one of the Sundays in that month; So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. *As it was in the beginning, is now, and ever shall be : world without end. Amen.*

Groups of Psalms have been selected for various occasions, and on such occasions a Psalm or Psalms may be chosen from these groups at the discretion of the Minister, and read at Morning and Evening Prayer in place of the Psalms of the day.

Note, that whensoever Proper Psalms are appointed, then the Psalms of ordinary course for the day of the month shall be omitted.

Note, that upon occasions to be approved by the Ordinary, other Psalms may, with his consent, be substituted for the Psalms for the day or for those which are appointed in the Table of Proper Psalms.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, so as the most part will be read every year twice.

For Sundays and Holy-days Proper Lessons are appointed both from the Old Testament and from the New Testament.

It is convenient that, when alternative Lessons are provided, the choice between them be made according to some definite principle or plan; and further, that on every Sunday on which a Lesson from the Gospels is provided for Morning Prayer, and also a Lesson from the Gospels for Evening Prayer, one of such Lessons be read.

The first Table of Lessons is arranged according to the weeks of the ecclesiastical year, beginning with the first Sunday in Advent. The Lessons for the immoveable feasts not given in the first Table are to be found in the second Table.

It is convenient that when Evening Prayer is said twice on Sunday in the same place of worship, the Lessons read at the second service be not the same as those read at the first service.

Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Tables.

¶ THE TABLE OF LESSONS

TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, AND OTHER DAYS THROUGHOUT THE YEAR

¶ *It is convenient that, when alternative Lessons are provided, choice be exercised according to some scheme of consecutive reading. On every Sunday on which a Lesson from the Gospels is provided both for Mattins and for Evensong one of such Lessons shall always be read.*

	MATTINS		EVENSONG	
ADVENT SUNDAY	*Psalms* 1 *and* 7		*Psalms* 46 *and* 48	
	Is. 1, 1-20	John 3, 1-21 1 Thes. 4, 13–5, 11	Is. 2 „ 1, 18-end	Matt. 24, 1-28 Rev. 14, 13–15, 4
M.	Is. 3, 1-15	Mark 1, 1-20	Is. 4, 2-end	James 1
Tu.	„ 5, 1-17	„ 1, 21-end	„ 5, 18-end	„ 2, 1-13
W.	„ 6	„ 2, 1-22	„ 8, 16–9, 7	„ 2, 14-end
Th.	„ 9, 8–10, 4	„ 2, 23–3, 12	„ 10, 5-23	„ 3
F.	„ 10, 24–11, 9	„ 3, 13-end	„ 11, 10–12 end	„ 4
S.	„ 13, 1–14, 2	„ 4, 1-20	„ 14, 3-27	„ 5
2ND SUNDAY IN ADVENT	*Psalms* 9 *and* 11		*Psalms* 50 *and* 67	
	Is. 5	John 5, 19-40 2 Pet. 3, 1-14	Is. 10, 33–11, 9 „ 11, 10–12 end	Matt. 24, 29-end Rev. 20
M.	Is. 17	Mark 4, 21-end	Is. 18	1 Peter 1, 1-21
Tu.	„ 19, 1-17	„ 5, 1-20	„ 19, 18-end	„ 1, 22–2, 10
W.	„ 21, 1-12	„ 5, 21-end	„ 22, 1-14	„ 2, 11–3, 7
Th.	„ 24	„ 6, 1-13	„ 28, 1-13	„ 3, 8–4, 6
F.	„ 28, 14-end	„ 6, 14-29	„ 29, 1-14	„ 4, 7-end
S.	„ 29, 15-end	„ 6, 30-end	„ 30, 1-18	„ 5
3RD SUNDAY IN ADVENT	*Psalm* 73		*Psalms* 75, 76, 82	
	Is. 25, 1-9	Luke 3, 1-17 1 Tim. 1, 12–2, 7	Is. 26 „ 28, 1-22	Matt. 25, 1-30 Rev. 21
M.	Is. 30, 19-end	Mark 7, 1-23	Is. 31	1 John 1, 1–2, 6
Tu.	„ 38, 1-20	„ 7, 24–8, 10	„ 40, 1-11	„ 2, 7-end
W. Ember Day ...	„ 40, 12-end	„ 8, 11–9, 1	„ 41	„ 3, 1-12
Th.	„ 42, 1-17	„ 9, 2-32	„ 42, 18–43, 13	„ 3, 13–4, 6
F. Ember Day ...	„ 43, 14–44, 5	„ 9, 33-end	„ 44, 6-23	„ 4, 7-end
S. Ember Day ...	„ 44, 24–45, 13	„ 10, 1-31	„ 45, 14-end	„ 5
4TH SUNDAY IN ADVENT	*Psalm* 94		*Psalms* 96, 97, 98	
	Is. 32, 1-18	Luke 1, 26-45 2 Tim. 3, 14–4, 8	Is. 33, 2-22 „ 35	Matt. 25, 31-end Rev. 22
M.	Is. 46	Mark 10, 32-end	Is. 47	2 or 3 John
Tu.	„ 48	„ 11, 1-26	„ 50, 4-10	2 Pet. 1
W.	„ 51, 1-16	„ 11, 27–12, 12	„ 51, 17–52, 12	„ 2
Th.	„ 52, 13–53 end	„ 12, 13-34	„ 54	„ 3
F.	„ 56, 1-8	„ 12, 35–13, 13	„ 57, 15-end	Jude
S.	„ 59	„ 13, 14-end	—	—

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	—	—	Zech. 2, 10-end	Titus 2, 11–3, 7
CHRISTMAS DAY	*Psalms* 19 *and* 85		*Psalm* 132	
	Is. 9, 2-7	Luke 2, 1-20	Is. 7, 10-14	1 John 4, 7-end
ST STEPHEN ...	2 Chr. 24, 17-22	Acts 6	Wisd. 4, 7-14	Acts 7, 54–8, 4
ST JOHN EVAN.	Ex. 33, 9-19	John 13, 21-35	Is. 6, 1-8	1 John 5, 1-12
INNOCENTS' DAY	Jer. 31, 1-17	Matt. 18, 1-10	,, 49, 14-25	Mark 10, 13-16
§SUNDAY AFTER CHRISTMAS DAY	*Psalms* 2 *and* 8		*Psalms* 45, 110, 113	
	Is. 40, 1-11	Luke 2, 22-40 Col. 1, 1-20	Is. 40, 12-end ,, 41, 1-20	John 10, 1-16 Phil. 2, 1-11
December 29 ...	Is. 55	Luke 12, 1-21	Is. 60, 1-12	Col. 2, 6-17
,, 30 ...	,, 60, 13-end	,, 12, 22-34	,, 61	,, 3, 1-17
,, 31 ...	,, 62	,, 12, 35-48	—	—
NEW YEAR'S EVE	—	—	*Psalms* 90, 133, 134	
	—	—	Deut. 10, 12–11, 1	Luke 21, 25-36
CIRCUMCISION ...	*Psalm* 119, 1-32		*Psalms* 91 *and* 121	
	Gen. 17, 1-13	Rom. 2, 17-end	Deut. 30	Rom. 13
*2ND SUNDAY AFTER CHRISTMAS	*Psalm* 103		*Psalm* 104	
	Is. 42, 1-16	Matt. 6, 19-end Eph. 1	Is. 43, 1-13 ,, 43, 14–44, 5	Matt. 7, 13-27 1 John 3
January 2 ...	Is. 63, 1-6	Matt. 1, 18-end	Is. 63, 7-end	1 Thes. 1
,, 3 ...	,, 64	,, 2	,, 65, 1-16	,, 2, 1-16
,, 4 ...	,, 65, 17-end	,, 3, 1–4, 11	,, 66, 1-9	,, 2, 17–3 end
,, 5 ...	,, 66, 10-end	,, 4, 12–5, 16	—	—
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	—	—	Is. 49, 1-13	Rom. 15, 8-21
EPIPHANY ...	*Psalm* 72		*Psalms* 96, 97, 117	
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M.	Hos. 2, 14-end	Matt. 5, 17-end	Hos. 4, 1-11	1 Thes. 4, 1-12
Tu. Weekdays	,, 5, 8–6, 6	,, 6, 1-18	,, 8	,, 4, 13–5, 11
W. before 1st	,, 9	,, 6, 19-end	,, 10	,, 5, 12-end
Th. Sunday after	,, 11	,, 7	,, 12	2 Thes. 1
F. Epiphany	,, 13, 1-14	,, 8, 1-17	,, 14	,, 2
S.	Joel 1	,, 8, 18-end	Joel 2, 1-14	,, 3

§ NOTE.—*The Lessons for the Sunday after Christmas will be read only when December* 29, 30, *or* 31 *is a Sunday, and in the last case the Morning Lessons only.*

* NOTE.—*The Lessons for the Second Sunday after Christmas will be read only when January* 2, 3, 4, *or* 5 *is a Sunday, and in the last case the Morning Lessons only.*

	MATTINS		EVENSONG	
1ST SUNDAY AFTER EPIPHANY	*Psalms* 46, 47, 67		*Psalm* 18	
	Is. 44, 6-end	John 1, 19-34 Eph. 2	Is. 45 „ 48	John 4, 1-42 Col. 1, 20–2, 7
M.	Joel 2, 15-end	Matt. 9, 1-17	Joel 3	Gal. 1
Tu.	Amos 1	„ 9, 18-34	Amos 2	„ 2
W.	„ 3	„ 9, 35–10, 23	„ 4	„ 3
Th.	„ 5	„ 10, 24-end	„ 6	„ 4, 1–5, 1
F.	„ 7	„ 11	„ 8	„ 5, 2-end
S.	„ 9	„ 12, 1-21	Obadiah	„ 6
2ND SUNDAY AFTER EPIPHANY	*Psalms* 27 *and* 36		*Psalm* 68	
	Is. 49, 1-13	Luke 4, 16-30 James 1	Is. 49, 14-end „ 50, 4-10	John 12, 20-end 1 Thes. 1, 1–2, 12
M.	Jonah 1 and 2	Matt. 12, 22-end	Jonah 3 and 4	1 Cor. 1, 1-25
Tu.	Mic. 1	„ 13, 1-23	Mic. 2	„ 1, 26–2 end
W.	„ 3	„ 13, 24-43	„ 4, 1–5, 1	„ 3
Th.	„ 5, 2-end	„ 13, 44-end	„ 6	„ 4, 1-17
F.	„ 7	„ 14	Nah. 1	„ 4, 18–5 end
S.	Nah. 2	„ 15, 1-28	„ 3	„ 6
3RD SUNDAY AFTER EPIPHANY	*Psalms* 42 *and* 43		*Psalms* 33 *and* 34	
	Hos. 11, 1–12, 6	John 2 James 2	Hos. 14 Joel 2, 15-end	John 6, 22-40 Gal. 1
M.	Hab. 1	1 Cor. 7	Hab. 2	1 Cor. 8
Tu.	„ 3, 2-end	„ 9	Zeph. 1	„ 10, 1–11, 1
W.	Zeph. 2	„ 11, 2-end	„ 3	„ 12, 1-27
Th.	Zech. 11	„ 12, 27–13 end	Zech. 13	„ 14, 1-19
F.	Mal. 1	„ 14, 20-end	Mal. 2, 1-16	„ 15, 1-34
S.	„ 2, 17–3, 12	„ 15, 35-end	„ 3, 13–4 end	„ 16
4TH SUNDAY AFTER EPIPHANY	*Psalms* 60 *and* 63		*Psalm* 74	
	Amos 3	John 3, 22-end James 3	Amos 4, 4-end „ 5, 1-24	John 6, 41-end 1 Cor. 1, 1-25
M.	Jer. 1	2 Cor. 1, 1–2, 11	Jer. 2 1-13	2 Cor. 2, 12–3 end
Tu.	„ 4, 1-18	„ 4	„ 5, 1-19	„ 5
W.	„ 5, 20-end	„ 5, 20–7, 1	„ 6, 1-21	„ 7, 2-end
Th.	„ 7, 1-28	„ 8	„ 8	„ 9
F.	„ 9, 1-24	„ 10	„ 10	„ 11
S.	„ 14	„ 12, 1-13	„ 15	„ 12, 14–13 end

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5TH SUNDAY AFTER EPIPHANY	*Psalms* 99 *and* 112		*Psalm* 106	
	Amos 7	John 4, 43-end James 4	Amos 8 „ 9	John 7, 14-36 1 Cor. 1, 26–2 end
M.	Jer. 17, 1-18	Acts 15, 1-29	Jer. 17, 19-end	Acts 15, 30–16, 5
Tu.	„ 18, 1-17	„ 16, 6-end	„ 20	„ 17, 1-15
W.	„ 23, 9-32	„ 17, 16-end	„ 30, 1-22	„ 18, 1-23
Th.	„ 31, 1-20	„ 18, 24–19, 7	„ 31, 23-end	„ 19, 8-20
F.	„ 33, 1-13	„ 19, 21-end	„ 33, 14-end	„ 20, 1-16
S.	Ezek. 1	„ 20, 17-end	Ezek. 11, 1-13	„ 21, 1-16
6TH SUNDAY AFTER EPIPHANY	*Psalms* 80 *and* 81		*Psalm* 78	
	Mic. 2	John 6, 1-21 James 5	Mic. 3 „ 5, 2-end	John 7, 37–8, 11 1 Cor. 3
M.	Ezek. 12, 17-end	Acts 21, 17-36	Ezek. 15	Acts 21, 37–22, 22
Tu.	„ 17	„ 22, 23–23, 11	„ 20, 27-44	„ 23, 12-end
W.	„ 24, 15-end	„ 24, 1-23	„ 27	„ 24, 24–25, 12
Th.	„ 31	„ 25, 13-end	„ 33, 1-20	„ 26
F.	„ 36, 22-end	„ 27, 1-26	„ 37, 15-end	„ 27, 27-end
S.	„ 43, 1-9	„ 28, 1-15	„ 47, 1-12	„ 28, 16-end
SEPTUAGESIMA ...	*Psalm* 104		*Psalms* 147 *and* 148	
	Gen. 1, 1–2, 3	John 1, 1-18 Rev. 21, 1-14	Gen. 2, 4-end Ecclus. 42, 15-end	Mark 10, 1-16 Rev. 21, 15–22, 5
M.	Gen. 3	Matt. 15, 29–16, 12	Gen. 4, 1-16	Rom. 1
Tu.	„ 6, 5-end	„ 16, 13-end	„ 7	„ 2
W.	„ 8, 1-14	„ 17, 1-23	„ 8, 15–9, 17	„ 3
Th.	„ 11, 1-9	„ 17, 24–18, 14	„ 11, 27–12, 10	„ 4
F.	„ 13	„ 18, 15-end	„ 14	„ 5
S.	„ 15	„ 19, 1-15	„ 16	„ 6
SEXAGESIMA ...	*Psalm* 139		*Psalms* 25 *and* 26	
	Gen. 3	Mark 9, 33-end	Gen. 6, 5-end „ 8, 15–9, 17	Luke 17, 20-end
	Ecclus. 15, 11-end	1 Cor. 6	Ecclus. 16, 17-end	1 Cor. 10, 1-24
M.	Gen. 17, 1-22	Matt. 19, 16–20, 16	Gen. 18	Rom. 7
Tu.	„ 19, 1-3, 12-29	„ 20, 17-end	„ 21	„ 8, 1-17
W.	„ 22, 1-19	„ 21, 1-22	„ 23	„ 8, 18-end
Th.	„ 24, 1-28	„ 21, 23-end	„ 24, 29-end	„ 9
F.	„ 25, 7-11, 19-end	„ 22, 1-33	„ 26.1-5, 12-end	„ 10
S.	„ 27, 1-40	„ 22, 34–23, 12	„ 27, 41–28 end	„ 11

	MATTINS		EVENSONG	
QUINQUAGESIMA	*Psalms* 15, 20, 23		*Psalms* 30 *and* 31	
	Gen. 12, 1-8	Matt. 5, 1-16	Gen. 13	Luke 10, 25-37
			„ 15, 1-18	
	Ecclus. 1, 1-13	1 Cor. 12, 4-end	Ecclus. 1, 14-end	2 Cor. 1, 1-22
M.	Gen. 29, 1-20	Matt. 23, 13-end	Gen. 31, 1-9, 14-21	Rom. 12
Tu.	„ 31, 22–32, 2	„ 24, 1-28	„ 32, 3-30	„ 13
ASH WEDNESDAY	*Psalms* 6, 32, 38		*Psalms* 102, 130, 143	
	Is. 58	Mark 2, 13-22	Jonah 3	Heb. 3, 12–4, 13
Th.	Gen. 33	Matt. 24, 29-end	Gen. 35, 1-20	Rom. 14
F.	„ 37	„ 25, 1-30	„ 40	„ 15
S.	„ 41, 1-40	„ 25, 31-end	„ 41, 41-end	„ 16
1ST SUNDAY IN LENT	*Psalm* 51		*Psalms* 6, 32, 143	
	Gen. 18	Matt. 3	Gen. 21, 1-21	Mark 14, 1-26
			„ 22, 1-19	
	Ecclus. 2	Heb. 6	Baruch 3, 1-14	2 Cor. 4
M.	Gen. 42	Matt. 26, 1-30	Gen. 43	Phil. 1
Tu.	„ 44	„ 26, 31-57	„ 45, 1-15	„ 2
W. Ember Day ...	„ 45, 16–46, 7	„ 26, 57-end	„ 46, 26–47, 12	„ 3
Th.	„ 47, 13-end	„ 27, 1-26	„ 48	„ 4
F. Ember Day ...	„ 49, 1-32	„ 27, 27-56	„ 49, 33–50 end	Col. 1, 1-20
S. Ember Day ...	Ex. 1, 1-14, 22–2, 10	„ 27, 57–28 end	Ex. 2, 11-22	„ 1, 21–2, 7
2ND SUNDAY IN LENT	*Psalm* 119, 1-32		*Psalm* 119, 33-72	
	Gen. 27, 1-40	Matt. 9, 1-17	Gen. 28, 10-end	Mark 14, 27-52
			„ 32, 3-30	
	Ecclus. 4, 11-28	Heb. 9, 11-end	Ecclus. 5, 1-14	2 Cor. 5
M.	Ex. 2, 23–3 end	John 1, 1-28	Ex. 4, 1-23	Col. 2, 8–3, 11
Tu.	„ 4, 27–6, 1	„ 1, 29-end	„ 6, 2-13, 28–7, 7	„ 3, 12–4, 1
W.	„ 7, 8-end	„ 2	„ 8, 1-19	„ 4, 2-end
Th.	„ 8, 20–9, 12	„ 3, 1-21	„ 9, 13-end	Philemon
F.	„ 10, 1-20	„ 3, 22-end	„ 10, 21–11 end	Eph. 1
S.	„ 12, 1-20	„ 4, 1-26	„ 12, 21-36	„ 2
3RD SUNDAY IN LENT	*Psalm* 119, 73-104		*Psalm* 119, 105-144	
	Gen. 37	Matt. 18, 1-14	Gen. 39	Mark 14, 53-end
			„ 42	
	Ecclus. 10, 12-24	Heb. 10, 19-end	Ecclus. 17, 1-26	2 Cor. 5, 20–7, 1
M.	Ex. 12, 37-end	John 4, 27-end	Ex. 13, 1-16	Eph. 3
Tu.	„ 13, 17–14, 14	„ 5, 1-23	„ 14, 15-end	„ 4, 1-16
W.	„ 15, 1-26	„ 5, 24-end	„ 15, 27–16, 35	„ 4, 17-30
Th.	„ 17	„ 6, 1-21	„ 18	„ 4, 31–5, 21
F.	„ 19	„ 6, 22-40	„ 20, 1-21	„ 5, 22–6, 9
S.	„ 22, 20–23, 17	„ 6, 41-end	„ 23, 18-end	„ 6, 10-end

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	Ecclus. 27. 30–28. 9	Heb. 12	Ecclus. 34. 13-end	2 Cor. 9
M.	Ex. 24	John 7. 1-24	Ex. 25. 1-22	1 Tim. 1. 1-17
Tu.	„ 28. 1-4, 29-41	„ 7. 25-end	„ 29. 38–30. 16	„ 1. 18–2 end
W.	„ 32	„ 8. 1-30	„ 33	„ 3
Th.	„ 34	„ 8. 31-end	„ 35. 20–36. 7	„ 4
F.	„ 40. 17-end	„ 9	Lev. 6. 8-end	„ 5
S.	Lev. 19. 1-18, 30-end	„ 10. 1-21	„ 25. 1-24	„ 6
5TH SUNDAY IN LENT	*Psalm* 22		*Psalm* 51	
	Ex. 2. 23-3 end	Matt. 20. 17-28 Heb. 13. 1-21	Ex. 4. 1-23 „ 4. 27–6. 1	Mark 15. 22-end 2 Cor. 11. 16–12. 10
M.	Numb. 6	John 10. 22-end	Numb. 9. 15-end, and 10. 29-end	Titus 1. 1–2. 8
Tu.	„ 11. 10-33	„ 11. 1-44	„ 12	„ 2. 9–3 end
W.	„ 13. 1-3, 17-end	„ 11. 45-end	„ 14. 1-25	2 Tim. 1
Th.	„ 16. 1-35	„ 12. 1-19	„ 16. 36–17 end	„ 2
F.	„ 20	„ 12. 20-end	„ 22. 1-35	„ 3
S.	„ 22. 36–23. 26	„ 13	„ 23. 27–24 end	„ 4
PALM SUNDAY ...	*Psalms* 61 *and* 62		*Psalms* 86 *and* 130	
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TUESDAY ...	*Psalm* 31		*Psalm* 88	
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WEDNESDAY ...	*Psalms* 41, 42, 43		*Psalms* 54 *and* 55	
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THURSDAY ...	*Psalms* 56 *and* 64		*Psalms* 23 *and* 109. 1-4, 26-31	
	Ex. 24. 1-11	John 17	Ex. 16. 2-15	John 13. 1-35
GOOD FRIDAY ...	*Psalm* 22		*Psalms* 40 *and* 69. 1-22, 30-37	
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	Zech. 9. 9-12	Luke 23. 50-end	Job 19. 21-27	John 2. 13-22

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M.	Ex. 15, 1-18	Luke 24, 1-12	Is. 12	1 Pet. 1, 1-12
Tu.	Is. 25, 1-9	Matt. 28, 1-10	Is. 26, 1-19	„ 1, 13-end
W.	Is. 61	John 21, 1-14	Cant. 2, 10-end	Rev. 7, 9-end
Th.	1 Kings 17, 8-end	Mark 5, 21-end	Dan. 12	1 Thes. 4, 13-end
F.	2 Kings 4, 8-37	Luke 7, 11-17	Zeph. 3, 14-end	Acts 17, 16-31
S.	Jer. 31, 1-14	John 11, 17-44	Micah 7, 7-end	„ 26, 1-23
1ST SUNDAY AFTER EASTER	*Psalms* 3 *and* 57		*Psalm* 103	
	Is. 52, 1-12	Luke 24, 13-35 1 Cor. 15, 1-28	Is. 54 Ezek. 37, 1-14	John 20, 24-end Rev. 5
M.	Deut. 1, 3-18	Acts 1, 1-14	Deut. 1, 19-end	Acts 1, 15-end
Tu.	„ 2, 1-25	„ 2, 1-21	„ 2, 26–3, 5	„ 2, 22-end
W.	„ 3, 18-end	„ 3, 1–4, 4	„ 4, 1-24	„ 4, 5-31
Th.	„ 4, 25-40	„ 4, 32–5, 11	„ 5, 1-21	„ 5, 12–6, 7
F.	„ 5, 22-end	„ 6, 8–7, 16	„ 6	„ 7, 17-34
S.	„ 7, 1-11	„ 7, 35–8, 4	„ 7, 12-end	„ 8, 4-25
2ND SUNDAY AFTER EASTER	*Psalms* 120, 121, 122, 123		*Psalms* 65 *and* 66	
	Ex. 16, 2-15 Is. 55	John 5, 19-29 1 Cor. 15, 35-end	Ex. 32 „ 33, 7-end Is. 56, 1-8	John 21 Phil. 3, 7-end
M.	Deut. 8	Acts 8, 26-end	Deut. 9, 1-10	Acts 9, 1-31
Tu.	„ 9, 11-end	„ 9, 32-end	„ 10	„ 10, 1-23
W.	„ 11, 1-12	„ 10, 24-end	„ 11, 13-end	„ 11, 1-18
Th.	„ 12, 1-14	„ 11, 19-end	„ 15, 1-18	„ 12, 1-24
F.	„ 16, 1-20	„ 12,25–13,12	„ 17, 8-end	„ 13, 13-43
S.	„ 18, 9-end	„ 13,44–14,7	„ 19	„ 14, 8-end
3RD SUNDAY AFTER EASTER	*Psalms* 124, 125, 126, 127		*Psalms* 81 *and* 84	
	Numb. 22, 1-35 Is. 57, 15-end	Mark 5, 21-end Acts 2, 22-end	Numb. 22,36–23,26 „ 23,27–24end Is. 59	John 11, 1-44 Rev. 2, 1-17
M.	Deut. 21, 22–22, 8	Acts 15, 1-21	Deut. 24, 5-end	Acts 15, 22-35
Tu.	„ 26	„ 15, 36–16, 5	„ 28, 58-end	„ 16, 6-end
W.	„ 29, 10-end	„ 17, 1-15	„ 30	„ 17, 16-end
Th.	„ 31, 1-13	„ 18, 1-23	„ 31, 14-29	„ 18, 24–19, 7
F.	„ 31,30–32,14	„ 19, 8-20	„ 32, 15-47	„ 19, 21-end
S.	„ 33	„ 20, 1-16	„ 32, 48-end, and 34	„ 20, 17-end

	MATTINS		EVENSONG	
4TH SUNDAY AFTER EASTER	*Psalms* 128, 129, 130, 131		*Psalms* 145 *and* 146	
	Deut. 4. 1-24	Luke 16. 19-end	Deut. 4. 25-40	Luke 7. 1-35
			„ 5	
	Is. 60	Acts 3	Is. 61	Rev. 2. 18–3. 6
M.	Josh. 1	Acts 21. 1-16	Josh. 2	Acts 21. 17-36
Tu.	„ 3	„ 21. 37–22. 22	„ 4. 1–5. 1	„ 22. 23–23. 11
W.	„ 5. 13–6. 20	„ 23. 12-end	„ 7	„ 24. 1-23
Th.	„ 9. 3-end	„ 24. 24–25. 12	„ 10. 1-15	„ 25. 13-end
F.	„ 21. 43–22. 8	„ 26	„ 22. 9-end	„ 27
S.	„ 23	„ 28. 1-15	„ 24. 1-28	„ 28. 16-end
5TH SUNDAY AFTER EASTER	*Psalms* 132, 133, 134		*Psalm* 107	
	Deut. 6	Luke 20. 27–21. 4	Deut. 8	John 6. 47-69
			„ 10. 12–11. 1	
	Is. 62	Acts 4. 1-33	Is. 63. 7-end	Rev. 3. 7-end
M. Tu. W. ROGATION DAYS	Deut. 7. 6-13	Matt. 6. 5-18	Deut. 11. 8-21	Matt. 6. 19-end
	„ 28. 1-14	Luke 5. 1-11		
	Joel 2. 21-27	John 6. 22-40	1 Kings 8. 22-43	James 5. 1-18
VIGIL OF ASCENSION	—	—	*Psalms* 15, 97, 99	
	—	—	Song of 3 Child. 29-37	Luke 24. 36-end
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ASCENSION DAY	*Psalms* 8 *and* 21		*Psalms* 24. 47, 110	
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F.	Judg. 2. 6-end	Heb. 2	Judg. 4	Heb. 3
S.	„ 5	„ 4. 1-13	„ 6. 1-24	„ 4. 14–5. 10
SUNDAY AFTER ASCENSION	*Psalms* 93 *and* 96		*Psalms* 148, 149, 150	
	Deut. 26	John 14. 1-14	Deut. 30	John 16. 5-end
			„ 34	
	Is. 64	Eph. 1. 3-end	Is. 65. 17-end	Acts 1. 1-14
M.	Judg. 5. 25-end	Heb. 5. 11–6. end	Judg. 7	Heb. 7
Tu.	„ 8. 32–9. 24	„ 8	„ 10. 17–11. 28	„ 9. 1-14
W.	„ 11. 29–12. 7	„ 9. 15-end	„ 13	„ 10. 1-18
Th.	„ 14	„ 10. 19-end	„ 16. 4-end	„ 11
F.	Ruth 1	„ 12. 1-13	Ruth 2	„ 12. 14-end
S.	„ 4. 1-17	„ 13		
VIGIL OF PENTECOST	—	—	*Psalms* 48 *and* 145	
	—	—	Deut. 16. 9-12	Luke 11. 1-13
WHITSUNDAY ...	*Psalm* 68		*Psalm* 104	
	Joel 2. 23-end	Rom. 8. 1-17	Is. 11. 1-9	Rom. 8. 18-end
			Ezek. 36. 22-36	Gal. 5. 13-end
M.	Ezek. 11. 14-20	Acts 2. 12-36	Wisd. 1. 1-7	Acts 2. 37-end
Tu.	„ 37. 1-14	1 Cor. 12. 1-13	„ 7. 15–8. 1	1 Cor. 12. 27–13. end
W. Ember Day	1 Kings 19. 1-18	„ 2	„ 9	„ 3
Th.	2 Sam. 23. 1-5	Eph. 5. 19-30	Ex. 35. 30–36. 1	Acts 18. 24–19. 7
F. Ember Day	Numb. 11. 16-17, 24-29	2 Cor. 5. 14–6. 10	Jer. 31. 31-34	2 Cor. 3
S. Ember Day	„ 27. 15-end	Matt. 9. 35–10. 20	Is. 61	Acts 20. 17-35

	MATTINS		EVENSONG	
TRINITY SUNDAY	*Psalms* 29 *and* 33		*Psalms* 93, 99, 115	
	Is. 6, 1-8	Mark 1, 1-11	Ex. 34, 1-10	Matt. 28, 16-end
			Numb. 6, 22-end	
		1 Pet. 1, 1-12	Is. 40, 12-end	Eph. 3
M.	1 Sam. 1	James 1	1 Sam. 2, 1-21	Luke 1, 1-23
Tu.	„ 2, 22-end	„ 2, 1-13	„ 3	„ 1, 24-56
W.	„ 4	„ 2, 14-end	„ 7	„ 1, 57-end
Th.	„ 8	„ 3	„ 9, 1-25	Matt. 1, 18-end
F.	„ 9. 26–10, 16	„ 4	„ 10, 17-end	Luke 2, 1-39
S.	„ 11	„ 5	„ 12	Matt. 2
1ST SUNDAY AFTER TRINITY	*Psalms* 1, 3, 5		*Psalms* 4, 7, 8	
	Josh. 1	Mark 2, 1-22	Josh. 5, 13–6, 20	Matt. 1, 18-end
			„ 24	
	Job 1	Rom. 1	Job 2	Acts 8, 26-end
M.	1 Sam. 13	1 Pet. 1, 1-21	1 Sam. 14, 1-23	Luke 2, 40-end
Tu.	„ 14, 24-48	„ 1, 22–2, 10	„ 15	„ 3, 1-22
W.	„ 16	„ 2, 11–3, 7	„ 17, 1-30	„ 4. 1-30
Th.	„ 17, 31-54	„ 3, 8–4, 6	„ 17, 55–18, 16	„ 5, 1-11
F.	„ 19	„ 4, 7-end	„ 20, 1-17	Mark 1, 21-39
S.	„ 20, 18-end	„ 5	„ 21, 1–22, 5	„ 1, 40–2, 12
2ND SUNDAY AFTER TRINITY	*Psalms* 10, 12, 13		*Psalms* 15, 16, 17	
	Judg. 4 or 5	Mark 2. 23–3. 19	Judg. 6, 33–7, 23	Matt. 2
			Ruth 1	
	Job 3	Rom. 5	Job 5, 6-end	Acts 9, 1-31
M.	1 Sam. 22, 6-end	2 Pet. 1	1 Sam. 23	Luke 5, 27-end
Tu.	„ 24	„ 2	„ 25, 2-42	„ 6, 1-19
W.	„ 26	„ 3	„ 28, 3-end	Matt. 5, 1-16
Th.	„ 31	Jude	2 Sam. 1	„ 5, 17-end
F.	2 Sam. 2, 1–3, 1	1 John 1, 1–2, 6	„ 3, 17-end	„ 6, 1-23
S.	„ 5, 1-12, 17-end	„ 2, 7-end	„ 6	„ 7
3RD SUNDAY AFTER TRINITY	*Psalm* 18		*Psalms* 19. 20, 21	
	1 Sam. 1	Mark 4, 1-29	1 Sam. 2, 1-21	Matt. 4, 23–5. 16
			„ 3	
	Job 19	Rom. 6	Job 28	Acts 10
M.	2 Sam. 7	1 John 3, 1-12	2 Sam. 9	Luke 7, 1-17
Tu.	„ 11	„ 3, 13–4, 6	„ 12, 1-23	Matt. 11, 2-end
W.	„ 13, 38–14, 24	„ 4, 7-end	„ 14, 25–15, 12	Luke 7, 36–8, 3
Th.	„ 15, 13-end	„ 5	„ 16, 1-19	Matt. 12, 22-end
F.	„ 17, 1-23	2 John	„ 17, 24–18, 18	„ 13, 1-23
S.	„ 18, 19-end	3 John	„ 19, 1-23	„ 13, 24-43

THE TABLE OF LESSONS

	MATTINS		EVENSONG	
4TH SUNDAY AFTER TRINITY	*Psalms* 24 *and* 25		*Psalms* 22 *and* 23	
	1 Sam. 12	Mark 6, 1-32	1 Sam. 15, 1-31	Matt. 5, 17-end
			„ 16	
	Job 29	Rom. 12	Job 38	Acts 13, 1-26
M.	2 Sam. 19, 24-end	1 Thes. 1	2 Sam. 23, 1-17	Matt. 13, 44-end
Tu.	„ 24	„ 2, 1-16	1 Kings 1, 5-31	Mark 4, 35–5, 20
W.	1 Kings 1, 32-end	„ 2, 17–3 end	1 Chron. 22, 2-end	„ 5, 21-end
Th.	1 Chron. 28, 1-10	„ 4, 1-12	„ 28, 20–29, 9	Matt. 9, 27–10, 23
F.	„ 29, 10-end	„ 4, 13–5, 11	1 Kings 3	„ 10, 24-end
S.	1 Kings 4, 21-end	„ 5, 12-end	„ 5	Mark 6, 7-44
5TH SUNDAY AFTER TRINITY	*Psalms* 26 *and* 28		*Psalms* 27, 29, 30	
	1 Sam. 17, 1-54	Mark 6, 53–7, 23	1 Sam. 20, 1-17	Matt. 6
			„ 26	
	Wisd. 1	Rom. 13	Wisd. 2	Acts 14
M.	1 Kings 6, 1-14	2 Thes. 1	1 Kings 8, 1-21	Matt. 14, 22-end
Tu.	„ 8, 22-53	„ 2	„ 8, 54–9, 9	Mark 8, 1-26
W.	„ 10	„ 3	„ 11, 1-13	Matt. 16, 13-end
Th.	„ 11, 26-end	Gal. 1	„ 12, 1-24	„ 17
F.	„ 12, 25–13, 10	„ 2	„ 13, 11-end	Mark 9, 33-end
S.	„ 14, 1-20	„ 3	2 Chron. 12	Matt. 18, 12-end
6TH SUNDAY AFTER TRINITY	*Psalms* 31 *and* 32		*Psalms* 33 *and* 36	
	2 Sam. 1	Mark 7, 24–8, 10	2 Sam. 7	Matt. 7
			„ 12, 1-23	
	Wisd. 3, 1-9	Rom. 14, 1–15, 7	Wisd. 4, 7-14	Acts 15, 1-31
M.	2 Chron. 13	Gal. 4, 1–5, 1	2 Chron. 14	Luke 9, 51-end
Tu.	„ 15	„ 5, 2-end	„ 16	„ 10, 1-20
W.	1 Kings 16, 15-end	„ 6	1 Kings 17	„ 10, 25–11, 13
Th.	„ 18, 1-16	1 Cor. 1, 1-25	„ 18, 17-end	„ 12, 1-34
F.	„ 19	„ 1, 26–2 end	„ 21	„ 12, 35-end
S.	„ 22, 1-40	„ 3	2 Chron. 20, 1-30	„ 13
7TH SUNDAY AFTER TRINITY	*Psalm* 34		*Psalm* 37	
	2 Sam. 18	Mark 9, 2-32	1 Kings 3	Matt. 9, 35–10, 23
			„ 8, 22-61	
	Wisd. 5, 1-16	Phil. 1	Wisd. 6, 1-11	Acts 16, 6-end
M.	2 Kings 1	1 Cor. 4, 1-17	2 Kings 2, 1-22	Luke 14, 1-33
Tu.	„ 4, 1-37	„ 4, 18–5 end	„ 5	„ 15
W.	„ 6, 1-23	„ 6	„ 6, 24–7, 2	„ 16
Th.	„ 7, 3-end	„ 7	„ 8, 1-15	„ 17
F.	„ 9	„ 8	„ 11, 1-20	„ 18, 1-14
S.	„ 11, 21–12 end	„ 9	„ 13	Matt. 20, 1-16

THE TABLE OF LESSONS

	MATTINS		EVENSONG	
8TH SUNDAY AFTER TRINITY	*Psalms* 39 *and* 40		*Psalms* 41, 42, 43	
	1 Kings 10, 1-13	Mark 10, 1-31	1 Kings 12 „ 13, 1-32	Matt. 10, 24-end
	Wisd. 6, 12-end	Phil. 2	Wisd. 7, 15–8, 1	Acts 17, 16-end
M.	2 Kings 14	1 Cor. 10, 1–11, 1	2 Chron. 26	Mark 10, 32-end
Tu.	„ 15, 17-end	„ 11, 2-end	2 Kings 16	Luke 18, 35–19, 28
W.	Is. 7, 1-17	„ 12, 1-27	Is. 8, 1-18	„ 19, 29-44
Th.	2 Kings 17, 1-23	„ 12, 27–13 end	2 Kings 17, 24-end	Mark 11, 11–12, 12
F.	„ 18, 1-8	„ 14, 1-19	2 Chron. 30	Matt. 22, 1-22
S.	„ 18, 13-end	„ 14, 20-end	2 Kings 19	„ 22, 23-end
9TH SUNDAY AFTER TRINITY	*Psalms* 46, 47, 48		*Psalms* 44 *and* 45	
	1 Kings 17	Luke 1, 1-25	1 Kings 18 „ 19	Matt. 11
	Wisd. 11, 21–12, 2	Phil. 3	Wisd. 12, 12-21	Acts 20, 17-end
M.	2 Kings 20	1 Cor. 15, 1-34	2 Chron. 33	Matt. 23
Tu.	„ 22	„ 15, 35-end	2 Kings 23, 1-20	Mark 12, 41–13, 13
W.	„ 23, 21-35	„ 16	„ 23, 36–24, 17	„ 13, 14-end
Th.	„ 24, 18–25, 7	2 Cor. 1, 1-22	„ 25, 8-end	Matt. 25, 1-30
F.	Jer. 19	„ 1, 23–2 end	Jer. 21, 1-10	„ 25, 31-end
S.	„ 22, 20–23, 8	„ 3	„ 24	Mark 14, 1-26
10TH SUNDAY AFTER TRINITY	*Psalms* 50 *and* 53		*Psalms* 51 *and* 54	
	1 Kings 21	Luke 1, 26-56	1 Kings 22, 1-40 2 Kings 4, 8-37	Matt. 13, 24-52
	Ecclus. 3, 17-29	Phil. 4	Ecclus. 11, 7-28	Acts 27
M.	Jer. 25, 1-14	2 Cor. 4	Jer. 27, 2-end	Mark 14, 27-52
Tu.	„ 28	„ 5	„ 29, 1-20	„ 14, 53-end
W.	„ 32, 1-25	„ 5, 20–7, 1	„ 32, 26-end	„ 15, 1-41
Th.	„ 33	„ 7, 2-end	„ 34, 8-end	Luke 23, 33-end
F.	„ 37	„ 8	„ 38, 1-13	Mark 15, 42–16 end
S.	„ 38, 14-end	„ 9	„ 39	Luke 24, 13-end
11TH SUNDAY AFTER TRINITY	*Psalms* 56 *and* 57		*Psalms* 61, 62, 63	
	2 Kings 5	Luke 1, 57-end	2 Kings 6, 8-23 „ 17, 1-23	Matt. 16, 13-end
	Ecclus. 18, 1-14	Col. 3, 12–4, 6	Ecclus. 38, 24-end	Acts 28
M.	Jer. 40	2 Cor. 10	Jer. 41	John 1, 1-28
Tu.	„ 42	„ 11	„ 43	„ 1, 29-end
W.	„ 44, 1-14	„ 12, 1-13	„ 44, 15-end	„ 2
Th.	Ezek. 2	„ 12, 14–13 end	Ezek. 3, 4-end	„ 3, 1-21
F.	„ 8	Rom. 1	„ 9	„ 3, 22-end
S.	„ 11, 14-end	„ 2, 1-16	„ 33, 21-end	„ 4, 1-26

	MATTINS		EVENSONG	
12TH SUNDAY AFTER TRINITY	*Psalms* 65 *and* 66		*Psalm* 68	
	2 Kings 18, 13-end	Luke 4, 1-15	2 Kings 19	Matt. 18, 15-end
			Is. 38, 1-20	
	Micah 6	Philemon	Micah 7	Eph. 1
M.	Ezra 1	Rom. 2, 17-end	Ezra 3	John 4, 27-end
Tu.	„ 4	„ 3	Hagg. 1, 1–2, 9	„ 5, 1-23
W.	Zech. 1, 1-17	„ 4	Zech. 1, 18–2 end	„ 5, 24-end
Th.	„ 3	„ 5	„ 4	„ 6, 1-21
F.	„ 6, 9-end	„ 6	Hagg. 2, 10-end	„ 6, 22-40
S.	Ezra 5	„ 7	Ezra 6	„ 6, 41-end
13TH SUNDAY AFTER TRINITY	*Psalm* 71		*Psalms* 67 *and* 72	
	2 Kings 22	Luke 4, 31–5, 11	2 Kings 23, 1-30	Matt. 20, 1-28
			2 Chron. 36, 1-21	
	Habak. 2, 1-14	1 Tim. 6	Habak. 3, 2-end	Eph. 2
M.	Zech. 7	Rom. 8, 1-17	Zech. 8	John 7, 1-24
Tu.	Ezra 7	„ 8, 18-end	Ezra 8, 15-end	„ 7, 25-end
W.	„ 9	„ 9	„ 10, 1-19	„ 8, 1-30
Th.	Neh. 1	„ 10	Neh. 2	„ 8, 31-end
F.	„ 4	„ 11, 1-24	„ 5	„ 9
S.	„ 6, 1–7, 4	„ 11, 25-end	„ 8	„ 10, 1-21
14TH SUNDAY AFTER TRINITY	*Psalms* 75 *and* 76		*Psalms* 73 *and* 77	
	Ezra 1, 1-8 and 3	Luke 7, 36-end	Neh. 1, 1–2, 8	Matt. 21, 23-end
			Dan. 1	
	Zeph. 1	1 Cor. 13	Zeph. 3	Eph. 4, 1-24
M.	Neh. 9, 1-23	Rom. 12	Neh. 9, 24-end	John 10, 22-end
Tu.	„ 13	„ 13	Dan. 2, 1-24	„ 11, 1-44
W.	Dan. 2, 25-end	„ 14	„ 4, 1-18	„ 11, 45-end
Th.	„ 4, 19-end	„ 15, 1-13	„ 7, 9-end	„ 12, 1-19
F.	„ 9, 1-19	„ 15, 14-end	„ 9, 20-end	„ 12, 20-end
S.	„ 10	„ 16	„ 12	„ 13
15TH SUNDAY AFTER TRINITY	*Psalms* 84 *and* 85		*Psalm* 89	
	Dan. 3	Luke 9, 57–10, 24	Dan. 5	Matt. 28
		2 Tim. 1	„ 6	Eph. 4, 25–5, 21
M.	Esth. 1	Phil. 1, 1-11	Esth. 2, 5-11, 15-end	John 14, 1-14
Tu.	„ 3	„ 1, 12-end	„ 4	„ 14, 15-end
W.	„ 5	„ 2, 1-11	„ 6 and 7	„ 15
Th.	1 Macc. 1, 1-19	„ 2, 12-end	1 Macc. 1, 20-40	„ 16, 1-15
F.	„ 1, 41-end	„ 3	„ 2, 1-28	„ 16, 16-end
S.	„ 2, 29-48	„ 4	„ 2, 49-end	„ 17

THE TABLE OF LESSONS

	MATTINS		EVENSONG	
16TH SUNDAY AFTER TRINITY	*Psalms* 86 *and* 87		*Psalms* 90 *and* 91	
	Jer. 5, 1-19	Luke 11, 1-28 Titus 2, 1–3, 7	Jer. 5, 20-end „ 7, 1-15	John 8, 12-30 Eph. 5, 22–6, 9
M.	1 Macc. 3, 1-26	Col. 1, 1-20	1 Macc. 3, 27-41	John 18, 1-27
Tu.	„ 3, 42-end	„ 1, 21–2, 7	„ 4, 1-25	„ 18, 28-end
W.	„ 4, 26-35	„ 2, 8-19	„ 4, 36-end	„ 19, 1-30
Th.	„ 6, 1-17	„ 2, 20–3, 11	„ 6, 18-47	„ 19, 31-end
F.	„ 7, 1-20	„ 3, 12–4, 1	„ 7, 21-end	„ 20
S.	„ 9, 1-22	„ 4, 2-end	„ 13, 41-end and 14, 4-15	„ 21
17TH SUNDAY AFTER TRINITY	*Psalms* 92 *and* 93		*Psalms* 100, 101, 102	
	Jer. 17, 5-14	Luke 11, 29-end 1 Pet. 1, 1-21	Jer. 18, 1-17 „ 22, 1-19	John 8, 31-end Eph. 6, 10-end
M.	Job 1	Philemon	Job 2	Luke 1, 1-23
Tu.	„ 3	Eph. 1, 1-14	„ 4	„ 1, 24-56
W.	„ 5	„ 1, 15-end	„ 6	„ 1, 57-end
Th.	„ 7	„ 2, 1-10	„ 8	„ 2, 1-21
F.	„ 9	„ 2, 11-end	„ 10	„ 2, 22-end
S.	„ 11	„ 3	„ 12	„ 3, 1-22
18TH SUNDAY AFTER TRINITY	*Psalm* 103		*Psalm* 107	
	Jer. 26	Luke 12, 1-34 1 Pet. 1, 22–2, 10	Jer. 30, 1-3, 10-22 „ 31, 1-20	John 13 1 John 1, 1–2, 11
M.	Job 13	Eph. 4, 1-16	Job 14	Luke 4, 1-30
Tu.	„ 15, 1-16	„ 4, 17-30	„ 16, 1–17, 2	„ 4, 31-end
W.	„ 17, 3-end	„ 4, 31–5, 21	„ 18	„ 5, 1-16
Th.	„ 19	„ 5, 22-end	„ 21	„ 5, 17-end
F.	„ 22	„ 6, 1-9	„ 23	„ 6, 1-19
S.	„ 24	„ 6, 10-end	„ 25, 1–26 end	„ 6, 20-38
19TH SUNDAY AFTER TRINITY	*Psalms* 111, 112, 113		*Psalms* 120, 121, 122, 123	
	Jer. 31, 23-37	Luke 12, 35-end 1 Pet. 2, 11–3, 7	Jer. 35 „ 36	John 14 1 John 2, 12-end
M.	Job 27	1 Tim. 1, 1-17	Job 28	Luke 6, 39–7, 10
Tu.	„ 29, 1–30, 1	„ 1, 18–2 end	„ 31, 13-end	„ 7, 11-35
W.	„ 32	„ 3	„ 33	„ 7, 36-end
Th.	„ 38, 1-21	„ 4	„ 38, 22-end	„ 8, 1-21
F.	„ 39	„ 5	„ 40	„ 8, 22-end
S.	„ 41	„ 6	„ 42	„ 9, 1-17

	MATTINS		EVENSONG	
20TH SUNDAY AFTER TRINITY	*Psalms* 114 *and* 115		*Psalms* 124, 125, 126, 127	
	Ezek. 2	Luke 13 1 Pet. 3, 8–4, 6	Ezek. 3, 4-21 „ 13, 1-16	John 15 1 John 3
M.	Prov. 1, 1-19	Titus 1, 1–2, 8	Prov. 1, 20-end	Luke 9, 18-50
Tu.	„ 2	„ 2, 9–3 end	„ 3, 1-26	„ 9, 51-end
W.	„ 3, 27–4, 19	2 Tim. 1	„ 4, 20–5, 13	„ 10, 1-24
Th.	„ 6, 6-22	„ 2	„ 8	„ 10, 25-end
F.	„ 9	„ 3	„ 10, 1-22	„ 11, 1-28
S.	„ 11, 1-25	„ 4	„ 12, 10-end	„ 11, 29-end
21ST SUNDAY AFTER TRINITY	*Psalms* 116 *and* 117		*Psalms* 128, 129, 130, 131	
	Ezek. 14	Luke 14, 1-24 1 Pet. 4, 7–5, 11	Ezek. 18, 1-4, 19-end „ 33, 1-20	John 16 1 John 4
M.	Prov. 14, 9-27	Luke 12, 1-34	Prov. 15, 18-end	Luke 12, 35-53
Tu.	„ 16, 31–17, 17	„ 12, 54–13, 9	„ 18, 10-end	„ 13, 10-end
W.	„ 20, 1-22	„ 14, 1-24	„ 22, 1-16	„ 14, 25–15, 10
Th.	„ 24, 23-end	„ 15, 11-end	„ 25	„ 16
F.	„ 26, 12-end	„ 17, 1-19	„ 27, 1-22	„ 17, 20-end
S.	„ 30, 5-16	„ 18, 1-30	„ 31, 10-end	„ 18, 31–19, 10
22ND SUNDAY AFTER TRINITY	*Psalm* 118		*Psalms* 132, 133, 134	
	Ezek. 34, 1-16	Luke 14, 25–15, 10 2 Pet. 1	Ezek. 34, 17-end „ 37, 15-end	John 17 1 John 5
M.	Eccles. 1	Luke 19, 11-28	Eccles. 2, 1-23	Luke 19, 29-end
Tu.	„ 3, 1-15	„ 20, 1-26	„ 3, 16–4, 6	„ 20, 27–21, 4
W.	„ 4, 7-end	„ 21, 5-end	„ 5	„ 22, 1-38
Th.	„ 6	„ 22, 39-53	„ 7, 1-14	„ 22, 54-end
F.	„ 7, 15-end	„ 23, 1-25	„ 8	„ 23, 26-49
S.	„ 9	„ 23, 50–24, 12	„ 10, 5-18	„ 24, 13-end
*23RD SUNDAY AFTER TRINITY	*Psalms* 110 *and* 135		*Psalms* 137, 138, 139	
	Prov. 1, 20-end 1 Macc. 2, 1-28	Luke 16 1 Cor. 1, 1-25	Prov. 2 „ 3, 1-26 1 Macc. 2, 29-48	John 9 1 Cor. 13
M.	Ecclus. 1, 1-10	Acts 1	Ecclus. 1, 11-end	Acts 2, 1-21
Tu.	„ 2	„ 2, 22-end	„ 3, 17-29	„ 3, 1–4, 4
W.	„ 4, 11-28	„ 4, 5-31	„ 4, 29–6, 1	„ 4, 32–5, 11
Th.	„ 6, 14-31	„ 5, 12–6, 7	„ 7, 27-end	„ 6, 8–7, 16
F.	„ 10, 6-8, 12-24	„ 7, 17-34	„ 11, 7-28	„ 7, 35–8, 4
S.	„ 14, 20–15, 10	„ 8, 4-25	„ 15, 11-end	„ 8, 26-end

* NOTE.—*Instead of the Lessons set down for this and the three following weeks the Lessons which were omitted in the weeks after the Epiphany may be read. Provided only that the Lessons set down for the Sunday and week next before Advent be always read.*

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	MATTINS		EVENSONG	
24TH SUNDAY AFTER TRINITY	*Psalm* 136		*Psalms* 140, 141, 142	
	Prov. 8, 1-21	Luke 17, 1-19	Prov. 8,1,22-end „ 9	John 10
	1 Macc. 2, 49-end	1 Cor. 1,26–2end	1 Macc. 3, 1-26	James 3
M.	Ecclus. 16, 17-end	Acts 9, 1-31	Ecclus. 17, 1-24	Acts 9, 32-end
Tu.	„ 18, 1-14	„ 10, 1-23	„ 19,13-end	„ 10, 24-end
W.	„ 21, 1-17	„ 11, 1-18	„ 22, 6-22	„ 11, 19-end
Th.	„ 22, 27–23, 15	„ 12, 1-24	„ 24, 1-22	„ 12, 25–13, 12
F.	„ 24, 23-end	„ 13, 13-43	„ 27,30–28,9	„ 13, 44–14, 7
S.	„ 31, 1-11	„ 14, 8-end	„ 34, 9-end	„ 15, 1-21
25TH SUNDAY AFTER TRINITY	*Psalm* 49		*Psalms* 79 *and* 83	
	Prov. 13	Luke 22, 1-38	Prov. 14,31–15,17 „ 16, 1-19	Luke 22, 39-end
	1 Macc. 4, 1-25	1 Cor. 3	1 Macc. 4, 26-35	James 4
M.	Ecclus. 35	Acts 15, 22-35	Ecclus. 37, 7-15	Acts 15, 36–16, 5
Tu.	„ 38, 1-14	„ 16, 6-end	„ 38,24-end	„ 17, 1-15
W.	„ 39, 1-11	„ 17, 16-end	„ 39,13-end	„ 18, 1-23
Th.	„ 42,15-end	„ 18, 24–19, 7	„ 43, 1-12	„ 19, 8-20
F.	„ 43,13-end	„ 19, 21-end	„ 50, 1-24	„ 20, 1-16
S.	„ 51, 1-12	„ 20, 17-end	„ 51,13-end	„ 21, 1-16
26TH SUNDAY AFTER TRINITY	*Psalms* 84 *and* 144		*Psalm* 105	
	Prov. 23, 15-end	Luke 23, 1-25	Prov. 24, 23-end „ 31, 10-end	Luke 23, 26-end
	1 Macc. 4, 36-end	Jude	1 Macc. 14, 4-15	James 5
M.	1 Esdr. 4, 33-41	Acts 21, 17-36	Tobit 4, 5-19	Acts 21, 37–22, 22
Tu.	Tobit 13	„ 22, 23–23, 11	Baruch 1, 15–2,10	„ 23, 12-end
W.	Baruch 2, 11-end	„ 24, 1-23	„ 3, 1-8	„ 24, 24–25, 12
Th.	„ 3, 9-end	„ 25, 13-end	„ 4,36–5end	„ 26
F.	2 Macc. 4, 7-17	„ 27, 1-26	2 Macc. 6, 12-end	„ 27, 27-end
S.	„ 7, 1-19	„ 28, 1-15	„ 7, 20-41	„ 28, 16-end
SUNDAY NEXT BEFORE ADVENT	*Psalms* 145 *and* 146		*Psalms* 147, 148, 149, 150	
	Eccles. 11 and 12	Heb. 11, 1-16	Hagg. 2, 1-9 Mal. 3 and 4	Heb. 11, 17–12, 2 Luke 15, 11-end
M.	Wisd. 1	Rev. 1	Wisd. 2	Rev. 2
Tu.	„ 3, 1-9	„ 3	„ 4, 7-end	„ 4
W.	„ 5, 1-16	„ 5	„ 6, 1-21	„ 6
Th.	„ 7, 15–8, 4	„ 7	„ 8, 5-18	„ 10
F.	„ 8,21–9end	„ 11,15–12end	„ 10,15–11,10	„ 14, 1-13
S.	„ 11, 21–12, 2	„ 18	„ 12, 12-21	„ 19, 1-16

¶ LESSONS PROPER FOR HOLY-DAYS

¶ *Instead of any Lesson appointed in this Table, the Minister may at his discretion read the corresponding Lesson set down in the weekly course.*

	FIRST EVENSONG	MATTINS	SECOND EVENSONG
St. Andrew (30 November)	Ecclus. 14, 20-end John 1, 35-42	Zech. 8, 20-end John 12, 20-32	Ezek. 47, 1-12 1 Cor. 1, 18-end
St. Thomas (21 December)	2 Sam. 15, 17-21 John 11, 1-16	Job 42, 1-6 John 14. 1-7	Is. 35 1 Pet. 1, 3-9
Conversion of St. Paul (25 January)	Jer. 1, 4-10 Acts 26, 1-23	Is. 49, 1-13 Gal. 1, 11-end	Is. 45, 18-end Phil. 3, 1-14
Purification of the Virgin Mary (2 February)	Ex. 13, 11-16 Gal. 4, 1-7	1 Sam. 1, 21-end Heb. 10, 1-10	Hagg. 2, 1-9 Rom. 12, 1-5
St. Matthias (24 February)	Is. 22, 15-22 John 15, 1-16	1 Sam. 2, 27-35 Matt. 7, 15-27	1 Sam. 16, 1-13 Acts 20, 17-35
Annunciation of Our Lady (25 March)	Gen. 3, 1-15 Rom. 5, 12-21	Is. 52, 7-12 Heb. 2, 5-end	1 Sam. 2, 1-11 Matt. 1, 18-23
St. Mark (25 April)	Ezek. 1 Acts 12, 25–13, 13	Ecclus. 51, 13-end Acts 15, 35-end	Is. 62, 6-end 2 Tim. 4, 1-11
St. Philip and St. James (1 May)	Prov. 4, 10-18 John 1, 43-end	Job 23, 1-12 John 6, 1-14	Is. 30, 15-21 John 17, 1-8
St. Barnabas (11 June)	Job 29, 11-16 Acts 4, 32-end	Jer. 9, 23, 24 Acts 9, 26-31	Is. 42, 5-12 Acts 14, 8-end
Nativity of St. John Baptist (24 June)	Mal. 3, 1-6 Luke 1, 5-23	Ecclus. 48, 1-10 Luke 3, 1-20	Mal. 4 Matt. 11, 2-19
St. Peter† and St. Paul (29 June)	Ezek. 2, 1-7 Acts 3	Ezek. 3, 4-11 Acts 11, 1-18	Ezek. 34, 11-16 John 21, 15-22
St. Mary Magdalene (22 July)	Prov. 31, 10-end Luke 8, 1-3	Is. 52, 7-10 John 20, 1-10	Zeph. 3, 14-end Mark 15, 40-16, 7
St. James (25 July)	2 Kings 1, 1-15 Luke 9, 46-56	Jer. 45 Mark 1, 14-20	Jer. 26, 1-15 Mark 5, 21-end
Transfiguration (6 August)	Ex. 24, 12-end Luke 9, 28-45	Ex. 34, 29-end 2 Cor. 3	1 Kings 19, 1-16 2 Pet. 1, 12-end
St. Bartholomew (24 August)	Gen. 28, 10-17 John 1, 43-end	Ecclus. 39, 1-10 Matt. 10, 1-15	Deut. 18, 15-19 Matt. 10, 16-22
St. Matthew (21 September)	1 Kings 19, 15-end Matt. 6, 19-end	Prov. 3, 1-18 Matt. 19, 16-end	1 Chron. 29, 9-17 1 Tim. 6, 6-19

	FIRST EVENSONG	MATTINS	SECOND EVENSONG
St. Michael (29 September)	Gen. 31,45-32,2 Rev. 5	2 Kings 6, 8-17 Acts 12, 1-11	Dan. 10,4-end [43 Matt. 13,24-30,36-
St. Luke (18 October)	Is. 55 Luke 1, 1-4	Is. 61, 1-6 Acts 16, 6-18	Ecclus. 38, 1-14 Col. 4, 7-end
St. Simon and St. Jude (28 October)	Is. 28, 9-16 Eph. 2, 11-end	Ecclus. 2 Luke 6, 12-23	1 Macc. 2, 42-66 Jude 17-end
All Saints (1 November)	Wisd. 3, 1-9 Heb. 11,32-12,2	Wisd. 5, 1-16 Rev. 19, 6-10	Ecclus. 44, 1-15 Rev. 7, 9-end

¶ PROPER PSALMS ON CERTAIN DAYS

One or more of the following Psalms may be used on the occasions specified:—

Eves of Holy-days and Holy-days.—1, 15, 24, 30, 34, 42, 43, 84, 91, 103, 111, 112, 113, 116, portions of 119, 131, 132, 138, 145, 146, 148, 149.

Rogation Days.—34, 62, 63, 65, 66, 67, 102, 121, 127, 144.

Dedication Festival.—24, 48, 84, 122, 132, 133, 134.

Thanksgiving for Harvest.—65, 67, 103, 104, 144, 145, 147, 148, 150.

For Home Missions and Missions beyond the Seas.—2, 45, 46, 47, 48, 67, 72, 85, 87, 96, 97, 100, 117.

Times of trouble or anxiety.—23, 25, 46, 77, 80, 86, 90, 130.

Occasions of thanksgiving.—30, 33, 65, 107, 111, 115, 138, 145, 146, 148, 150.

JANUARY HATH XXXI DAYS			FEBRUARY HATH XXVIII DAYS, and in every Leap Year 29 days		
1	A	CIRCUMCISION OF OUR LORD.....	1	d	..... Vigil
2	b	.....	2	e	PURIF. OF MARY THE B.V. .....
3	c	.....	3	f	.....
4	d	.....	4	g	.....
5	e	.....	5	A	.....
6	f	EPIPHANY OF OUR LORD	6	b	.....
7	g	.....	7	c	.....
8	A	.....	8	d	.....
9	b	.....	9	e	.....
10	c	.....	10	f	.....
11	d	.....	11	g	.....
12	e	.....	12	A	.....
13	f	Hilary, B. of Poictiers, C. & D., 368	13	b	.....
14	g	.....	14	c	.....
15	A	.....	15	d	.....
16	b	.....	16	e	.....
17	c	Anthony of Egypt, Abbot & C., 356	17	f	.....
18	d	.....	18	g	.....
19	e	Wulfstan, B. of Worcester, & C., 1095	19	A	.....
20	f	Fabian, B. of Rome, M., 250.....	20	b	.....
21	g	Agnes, Roman V. & M., 303	21	c	.....
22	A	Vincent, Spanish Deacon, & M., 304	22	d	.....
23	b	.....	23	e	..... Vigil
24	c	.....	24	f	ST. MATTHIAS, Apostle & Mart....
25	d	CONVERSION OF ST. PAUL	25	g	.....
26	e	Polycarp, B. of Smyrna, & M., 155	26	A	.....
27	f	John Chrysostom, B. of Constantinople, C. & D., 407	27	b	.....
28	g	.....	28	c	.....
29	A	.....	29	...	.....
30	b	.....	...	...	.....
31	c	.....	...	...	.....

THE CALENDAR

MARCH HATH XXXI DAYS				APRIL HATH XXX DAYS			
	1	d	David, Archbp. of Menevia, & C., 544		1	g	.....
	2	e	Chad, B. of Lichfield, & C., 672	13	2	A	.....
	3	f	.....	2	3	b	Richard, B. of Chichester, & C., 1253
	4	g	.....		4	c	Ambrose, B. of Milan, & D., 397
	5	A	.....	10	5	d	.....
	6	b	.....		6	e	.....
	7	c	Perpetua and her Companions, Carthaginian MM., 203	18	7	f	.....
	8	d	Thomas of Aquinum, D., 1274...	7	8	g	.....
	9	e	.....		9	A	.....
	10	f	.....	15	10	b	.....
	11	g	.....	4	11	c	Leo the Great, B. of Rome, & D., 461
	12	A	Gregory the Great, B. of Rome, C. & D., 604		12	d	.....
	13	b	.....	12	13	e	.....
	14	c	.....	1	14	f	.....
	15	d	.....		15	g	.....
	16	e	.....	9	16	A	.....
	17	f	Patrick of Ireland, B. & C., *c.* 465	17	17	b	.....
	18	g	.....	6	18	c	.....
	19	A	.....		19	d	Alphege, Archbp. of Canterbury, & M., 1012
	20	b	Cuthbert, B. of Lindisfarne, & C., 687		20	e	.....
	21	c	Benedict, Abbot of Monte Cassino, & D., *c.* 542		21	f	Anselm, Archbp. of Canterbury, & D., 1109
14	22	d	.....		22	g	.....
3	23	e	.....		23	A	George, M., 303 .....
	24	f	..... Vigil		24	b	.....
11	25	g	ANNUNC. OF MARY THE B.V....		25	c	ST. MARK, Evangelist & M....
	26	A	.....		26	d	.....
19	27	b	.....		27	e	.....
8	28	c	.....		28	f	.....
	29	d	.....		29	g	.....
16	30	e	.....		30	A	Catherine of Sienna, V., 1380...
5	31	f	.....		...	...	.....

The Numbers here prefixed to the several Days, between the Twenty-first Day of *March* and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years, of which they are respectively the Golden Numbers: And the Sunday Letter next following any such Full Moon points out *Easter Day* for that Year. All which holds until the Year of our Lord 2199 inclusive; after which Year, the Places of these Golden Numbers will be to be changed.

MAY HATH XXXI DAYS			JUNE HATH XXX DAYS		
1	b	St. Philip and St. James, App. & MM.	1	e	
2	c	Athanasius, B. of Alexandria, C. & D., 373	2	f	
3	d		3	g	
4	e	Monnica, 387	4	A	
5	f		5	b	Boniface, B. of Mentz, & M., 755
6	g	St. John Ev., ante Port. Lat.	6	c	
7	A		7	d	
8	b		8	e	
9	c		9	f	Columba, Abbot of Iona, 597
10	d		10	g	
11	e		11	A	St. Barnabas, Ap. & M.
12	f		12	b	
13	g		13	c	
14	A		14	d	Basil, B. of Caesarea in Cappadocia, & D., 379
15	b		15	e	
16	c		16	f	
17	d		17	g	Alban. Mart., 303
18	e		18	A	
19	f	Dunstan, Archbp. of Canterbury, & C., 988	19	b	
20	g		20	c	
21	A		21	d	
22	b		22	e	
23	c		23	f	Vigil
24	d		24	g	Nativity of St. John Baptist
25	e	Aldhelm, B. of Sherborne, & C., 709	25	A	
26	f	Augustine, first Archbp. of Canterbury, & C., 605	26	b	
27	g	Ven. Bede of Jarrow, Presb. & D., 735	27	c	
28	A		28	d	Irenaeus, B. of Lyons, & D., 202
29	b		29	e	Vigil St. Peter† and St. Paul, App. & MM.
30	c		30	f	
31	d		...	...	

JULY HATH XXXI DAYS			AUGUST HATH XXXI DAYS		
1	g	.....	1	c	†Deliverance of St. Peter. Lammas Day
2	A	Visit. of the blessed Virgin Mary...	2	d	.....
3	b	.....	3	e	.....
4	c	.....	4	f	.....
5	d	.....	5	g	Oswald, K. of Northumbria, & M., 642
6	e	.....	6	A	Transfiguration of our Lord
7	f	.....	7	b	Name of Jesus .....
8	g	.....	8	c	.....
9	A	.....	9	d	.....
10	b	.....	10	e	Lawrence, Archdeacon at Rome, & M., 258
11	c	.....	11	f	.....
12	d	.....	12	g	.....
13	e	.....	13	A	.....
14	f	.....	14	b	.....
15	g	Translation of Swithun, B. of Winchester, & C., *c.* 862	15	c	.....
16	A	.....	16	d	.....
17	b	.....	17	e	.....
18	c	.....	18	f	.....
19	d	.....	19	g	.....
20	e	Margaret, V. & M. at Antioch in Pisidia	20	A	Bernard of Clairvaux, Abbot & D., 1153
21	f	.....	21	b	.....
22	g	St. Mary Magdalene	22	c	.....
23	A	.....	23	d	..... Vigil
24	b	..... Vigil	24	e	St. Bartholomew, Ap. & M. ...
25	c	St. James, Ap. & M.	25	f	.....
26	d	Anne, Mother to the B. V. M. ...	26	g	.....
27	e	.....	27	A	.....
28	f	.....	28	b	Augustine, B. of Hippo in Africa, C. & D., *c.* 430
29	g	.....	29	c	†Beheading of St. John Bapt.
30	A	.....	30	d	.....
31	b	.....	31	e	Aidan, B. of Lindisfarne, & C., 651

SEPTEMBER HATH XXX DAYS		
1	f	Giles of Provence, Abbot & Conf., *c.* 712
2	g	.....
3	A	.....
4	b	.....
5	c	.....
6	d	.....
7	e	.....
8	f	Nativity of the Blessed Virgin Mary
9	g	.....
10	A	.....
11	b	.....
12	c	.....
13	d	Cyprian, B. of Carthage, & M., 258
14	e	Holy Cross Day .....
15	f	.....
16	g	Ninian, B. in Galloway, *c.* 430 ...
17	A	.....
18	b	.....
19	c	Theodore of Tarsus, Archbp. of Canterbury, C. & D., 690
20	d	.....
21	e	ST. MATTHEW, Ap., Evangelist, & M.
22	f	.....
23	g	.....
24	A	.....
25	b	.....
26	c	.....
27	d	.....
28	e	.....
29	f	ST. MICHAEL AND ALL ANGELS...
30	g	Jerome, Presb., C. & D., 420
...	...	.....

OCTOBER HATH XXXI DAYS		
1	A	Remigius, B. of Rheims, *c.* 532 ...
2	b	.....
3	c	.....
4	d	Francis of Assisi, *c.* 1226 .....
5	e	.....
6	f	Faith of Aquitaine, V. & M., *c.* 304
7	g	.....
8	A	.....
9	b	Denys of Paris, B. & M., *c.* 286...
10	c	.....
11	d	.....
12	e	.....
13	f	Translation of King Edward the Confessor
14	g	.....
15	A	.....
16	b	.....
17	c	Etheldreda, Queen, Abbess of Ely, 679
18	d	ST. LUKE, Evangelist.....
19	e	.....
20	f	.....
21	g	.....
22	A	.....
23	b	.....
24	c	.....
25	d	Crispin and Crispinian, MM. at Soissons, *c.* 285
26	e	.....
27	f	..... Vigil
28	g	ST. SIMON & ST. JUDE, App. & MM.
29	A	.....
30	b	.....
31	c	..... Fast

NOVEMBER HATH XXX DAYS			DECEMBER HATH XXXI DAYS		
1	d	ALL SAINTS' DAY	1	f	
2	e	All Souls' Day	2	g	
3	f		3	A	
4	g		4	b	Clement of Alexandria, D., *c.* 217
5	A		5	c	
6	b	Leonard, C., *c.* 559	6	d	Nicolas, B. of Myra, in Lycia, *c.* 300
7	c		7	e	
8	d	Saints, Martyrs and Doctors of the Church of England	8	f	Conception of the Blessed Virgin Mary
9	e		9	g	
10	f		10	A	
11	g	Martin, B. of Tours, & Conf., *c.* 397	11	b	
12	A		12	c	
13	b		13	d	
14	c		14	e	
15	d		15	f	
16	e	†Margaret of Scotland, Queen, 1093	16	g	O Sapientia
17	f	Hugh, B. of Lincoln, & C., 1200	17	A	Ignatius, B. of Antioch, & M. in Rome, *c.* 110
18	g	Hilda, Abbess of Whitby, 680	18	b	
19	A		19	c	
20	b	Edmund, K. of East Anglia, & M., 870	20	d	
21	c		21	e	ST. THOMAS, Ap. & M.
22	d	Cecilia, V. & M. at Rome, 230	22	f	
23	e	Clement, B. of Rome, & M., 100	23	g	
24	f		24	A	Vigil
25	g	Catherine, V. & M. at Alexandria	25	b	CHRISTMAS-DAY
26	A		26	c	ST. STEPHEN, the first Martyr
27	b		27	d	ST. JOHN, Ap. & Evangelist
28	c		28	e	INNOCENTS' DAY
29	d	Vigil	29	f	
30	e	ST. ANDREW, Ap. & Mart.	30	g	
...	...		31	A	

TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN

EASTER DAY, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a Sunday, *Easter Day* is the Sunday after.

Advent Sunday is always the nearest Sunday to the Feast of St. *Andrew*, whether before or after.

Septuagesima	Sunday is	Nine . . .	Weeks before *Easter*.
Sexagesima		Eight . . .	
Quinquagesima		Seven . . .	
Quadragesima		Six	
Rogation Sunday	is	Five Weeks	after *Easter*.
Ascension Day		Forty Days	
Whitsunday		Seven Weeks	
Trinity Sunday		Eight Weeks	

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF *ENGLAND* THROUGHOUT THE YEAR

All Sundays in the Year.

THE DAYS OF THE FEASTS OF

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of St. *Paul*.
- The Purification of the Blessed Virgin.
- St. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- St. *Mark* the Evangelist.
- St. *Philip* and St. *James* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- St. *Barnabas*.
- The Nativity of St. *John Baptist*.
- St. *Peter*† and St. *Paul* the Apostles.
- St. *Mary Magdalene*.
- St. *James* the Apostle.

Monday and Tuesday in *Easter Week*.

THE DAYS OF THE FEASTS OF

- †Deliverance of St. *Peter*.
- The Transfiguration.
- St. *Bartholomew* the Apostle.
- †The Beheading of St. *John Baptist*.
- St. *Matthew* the Apostle.
- St. *Michael* and all Angels.
- St. *Luke* the Evangelist.
- St. *Simon* and St. *Jude* the Apostles.
- All Saints.
- St. *Andrew* the Apostle.
- St. *Thomas* the Apostle.
- The Nativity of our Lord.
- St. *Stephen* the Martyr.
- St. *John* the Evangelist.
- The Holy Innocents.

Monday and Tuesday in *Whitsun Week*.

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR

THE EVENS OR VIGILS BEFORE

- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter Day*.
- *Ascension Day*.
- *Pentecost*.
- St. *Matthias*.

THE EVENS OR VIGILS BEFORE

- St. *John Baptist*.
- St. *Peter*† and St. *Paul*.
- St. *James*.
- St. *Bartholomew*.
- St. *Simon* and St. *Jude*.
- St. *Andrew*.
- All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

DAYS OF FASTING, OR ABSTINENCE

I. The Forty Days of Lent.

II. The Ember Days at the Four Seasons, being the Wednesday, Friday, and Saturday after . . . . . The First Sunday in Lent. / The Feast of Pentecost. / *September* 14. / *December* 13.

III. The Three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except *Christmas Day* and the Epiphany, and the Fridays in the Octaves of Christmas, Easter and the Ascension.

A SOLEMN DAY,

FOR WHICH A PARTICULAR SERVICE IS APPOINTED

The Anniversary of the Day of the Accession of the reigning Sovereign.
St. George's Day is also to be kept as a day of National Thanksgiving and Intercession.

A TABLE TO REGULATE THE SERVICE WHEN TWO FEASTS OR HOLY-DAYS FALL UPON THE SAME DAY

When two Feasts or Holy-days fall upon the same day then shall be said the whole Service proper to the day named in the left-hand column of the following Table; and the Service for the day in the right-hand column shall either be transferred as therein directed or be altogether pretermitted for that year.

First Sunday in Advent.	St. Andrew, transferred to Monday.
Fourth Sunday in Advent.	St. Thomas, transferred to Monday.
St. Stephen, St. John Evangelist, Innocents' Day, Circumcision.	First Sunday after Christmas.
Epiphany.	Second Sunday after Christmas.
*Conversion of St. Paul.	Third Sunday after Epiphany.
*Purification of St. Mary the Virgin.	Fourth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima.
Septuagesima and Sexagesima.	Conversion of St. Paul, transferred to Monday.
Sexagesima, Quinquagesima, Ash Wednesday, Sundays in Lent.	St. Matthias, transferred to next day.
Third, fourth and fifth Sundays in Lent.	Annunciation of the Blessed Virgin Mary, transferred to Monday following.
Sunday, Monday, Tuesday, Wednesday, Thursday next before Easter, Good Friday, Easter Even, Easter Day, Easter Monday and Tuesday.	Annunciation of the Blessed Virgin Mary, transferred to Tuesday after first Sunday after Easter.
Easter Day and seven days after.	St. Mark, St. Philip and St. James, transferred to Tuesday after first Sunday after Easter.
*St. Mark, *St. Philip and St. James.	Second, third, fourth, and fifth Sundays after Easter.
Ascension Day.	St. Philip and St. James, transferred to Friday.
Whitsunday to Trinity Sunday.	St. Barnabas, transferred to Tuesday after Trinity Sunday.
*St. Barnabas and all other Holy-days till All Saints' Day inclusive.	Sundays after Trinity.

*The Collect of the Sunday will follow that of the day.

On great Festivals no other Collect should be used except the Collect of the day.

The Vigil of a transferred Feast shall lapse.

Note.—Whenever a Holy-day falls on, or is transferred to, a Monday, Evensong on Sunday is the first Evensong of the Feast, the Collect of the Sunday being added after that of the Feast. If a Holy-day falls on a Saturday, Evensong on Saturday is the second Evensong of the Feast, the Sunday Collect being added; except the Sunday be Advent Sunday, or the fifth or sixth Sunday in Lent, when Evensong on Saturday is the first Evensong of the Sunday, the Collect of the Feast being added after that of the Sunday.

When St. Matthias' Day is observed on the day after Ash Wednesday, Evensong on Wednesday is that of Ash Wednesday, the Collect of St. Matthias' Day being added after that of Ash Wednesday.

When May 1 is the vigil of Ascension Day, Evensong on Wednesday is the first Evensong of the Ascension.

When St. Philip's and St. James' Day is observed on the day after Ascension Day, Evensong on Thursday will be that of the Ascension.

A TABLE OF THE MOVEABLE FEASTS

FOR FORTY YEARS

YEAR OF OUR LORD.	THE GOLDEN NUMBER.	THE EPACT.	SUNDAY LETTER.	SUND. AFTER EPIPH.	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	EASTER DAY.	ROGATION SUNDAY.	ASCENSION DAY.	WHITSUNDAY.	SUND. AFTER TRINITY.	ADVENT SUNDAY.
1919	I	29	E	5	Feb. 16	Mar. 5	April 20	May 25	May 29	June 8	23	Nov. 30
1920	II	10	DC	3	—— 1	Feb. 18	—— 4	—— 9	—— 13	May 23	25	—— 28
1921	III	21	B	2	Jan. 23	—— 9	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1922	IV	2	A	5	Feb. 12	Mar. 1	April 16	—— 21	—— 25	June 4	24	Dec. 3
1923	V	13	G	3	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	26	—— 2
1924	VI	24	FE	5	Feb. 17	Mar. 5	—— 20	—— 25	—— 29	June 8	23	Nov. 30
1925	VII	5	D	4	—— 8	Feb. 25	—— 12	—— 17	—— 21	May 31	24	—— 29
1926	VIII	16	C	3	Jan. 31	—— 17	—— 4	—— 9	—— 13	—— 23	25	—— 28
1927	IX	27	B	5	Feb. 13	Mar. 2	—— 17	—— 22	—— 26	June 5	23	—— 27
1928	X	8	AG	4	—— 5	Feb. 22	—— 8	—— 13	—— 17	May 27	25	Dec. 2
1929	XI	19	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	—— 19	26	—— 1
1930	XII	0	E	5	Feb. 16	Mar. 5	April 20	—— 25	—— 29	June 8	23	Nov. 30
1931	XIII	11	D	3	—— 1	Feb. 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1932	XIV	22	CB	2	Jan. 24	—— 10	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1933	XV	3	A	5	Feb. 12	Mar. 1	April 16	—— 21	—— 25	June 4	24	Dec. 3
1934	XVI	14	G	3	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	26	—— 2
1935	XVII	26	F	5	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1936	XVIII	6	ED	4	—— 9	Feb. 26	—— 12	—— 17	—— 21	May 31	24	Nov. 29
1937	XIX	17	C	2	Jan. 24	—— 10	Mar. 28	—— 2	—— 6	—— 16	26	—— 28
1938	I	29	B	5	Feb. 13	Mar. 2	April 17	—— 22	—— 26	June 5	23	—— 27
1939	II	10	A	4	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	25	Dec. 3
1940	III	21	GF	2	Jan. 21	—— 7	Mar. 24	April 28	—— 2	—— 12	27	—— 1
1941	IV	2	E	4	Feb. 9	—— 26	April 13	May 18	—— 22	June 1	24	Nov. 30
1942	V	13	D	3	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1943	VI	24	C	6	—— 21	Mar. 10	—— 25	—— 30	June 3	June 13	22	—— 28
1944	VII	5	BA	4	—— 6	Feb. 23	—— 9	—— 14	May 18	May 28	25	Dec. 3
1945	VIII	16	G	3	Jan. 28	—— 14	—— 1	—— 6	—— 10	—— 20	26	—— 2
1946	IX	27	F	5	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1947	X	8	E	3	—— 2	Feb. 19	—— 6	—— 11	—— 15	May 25	25	Nov. 30
1948	XI	19	DC	2	Jan. 25	—— 11	Mar. 28	—— 2	—— 6	—— 16	26	—— 28
1949	XII	0	B	5	Feb. 13	Mar. 2	April 17	—— 22	—— 26	June 5	23	—— 27
1950	XIII	11	A	4	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	25	Dec. 3
1951	XIV	22	G	2	Jan. 21	—— 7	Mar. 25	April 29	—— 3	—— 13	27	—— 2
1952	XV	3	FE	4	Feb. 10	—— 27	April 13	May 18	—— 22	June 1	24	Nov. 30
1953	XVI	14	D	3	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1954	XVII	25	C	5	—— 14	Mar. 3	—— 18	—— 23	—— 27	June 6	23	—— 28
1955	XVIII	6	B	4	—— 6	Feb. 23	—— 10	—— 15	—— 19	May 29	24	—— 27
1956	XIX	17	AG	3	Jan. 29	—— 15	—— 1	—— 6	—— 10	—— 20	26	Dec. 2
1957	I	29	F	5	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1958	II	10	E	3	—— 2	Feb. 19	—— 6	—— 11	—— 15	May 25	25	Nov. 30
1959	III	21	D	2	Jan. 25	—— 11	Mar. 29	—— 3	—— 7	—— 17	26	—— 29
1960	IV	2	CB	5	Feb. 14	Mar. 2	April 17	—— 22	—— 26	June 5	23	—— 27

A TABLE
OF THE
MOVEABLE FEASTS,
ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON

EASTER DAY.	SUNDAYS AFTER EPIPHANY.	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	ROGATION SUNDAY.	ASCENSION DAY.	WHITSUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
—— 23	One	—— 19	—— 5	—— 27	May 1	—— 11	27	—— 30
—— 24	One	—— 20	—— 6	—— 28	—— 2	—— 12	27	Dec. 1
—— 25	Two	—— 21	—— 7	—— 29	—— 3	—— 13	27	—— 2
—— 26	Two	—— 22	—— 8	—— 30	—— 4	—— 14	27	—— 3
—— 27	Two	—— 23	—— 9	May 1	—— 5	—— 15	26	Nov. 27
—— 28	Two	—— 24	—— 10	—— 2	—— 6	—— 16	26	—— 28
—— 29	Two	—— 25	—— 11	—— 3	—— 7	—— 17	26	—— 29
—— 30	Two	—— 26	—— 12	—— 4	—— 8	—— 18	26	—— 30
—— 31	Two	—— 27	—— 13	—— 5	—— 9	—— 19	26	Dec. 1
April 1	Three	—— 28	—— 14	—— 6	—— 10	—— 20	26	—— 2
—— 2	Three	—— 29	—— 15	—— 7	—— 11	—— 21	26	—— 3
—— 3	Three	—— 30	—— 16	—— 8	—— 12	—— 22	25	Nov. 27
—— 4	Three	—— 31	—— 17	—— 9	—— 13	—— 23	25	—— 28
—— 5	Three	Feb. 1	—— 18	—— 10	—— 14	—— 24	25	—— 29
—— 6	Three	—— 2	—— 19	—— 11	—— 15	—— 25	25	—— 30
—— 7	Three	—— 3	—— 20	—— 12	—— 16	—— 26	25	Dec. 1
—— 8	Four	—— 4	—— 21	—— 13	—— 17	—— 27	25	—— 2
—— 9	Four	—— 5	—— 22	—— 14	—— 18	—— 28	25	—— 3
—— 10	Four	—— 6	—— 23	—— 15	—— 19	—— 29	24	Nov. 27
—— 11	Four	—— 7	—— 24	—— 16	—— 20	—— 30	24	—— 28
—— 12	Four	—— 8	—— 25	—— 17	—— 21	—— 31	24	—— 29
—— 13	Four	—— 9	—— 26	—— 18	—— 22	June 1	24	—— 30
—— 14	Four	—— 10	—— 27	—— 19	—— 23	—— 2	24	Dec. 1
—— 15	Five	—— 11	—— 28	—— 20	—— 24	—— 3	24	—— 2
—— 16	Five	—— 12	Mar. 1	—— 21	—— 25	—— 4	24	—— 3
—— 17	Five	—— 13	—— 2	—— 22	—— 26	—— 5	23	Nov. 27
—— 18	Five	—— 14	—— 3	—— 23	—— 27	—— 6	23	—— 28
—— 19	Five	—— 15	—— 4	—— 24	—— 28	—— 7	23	—— 29
—— 20	Five	—— 16	—— 5	—— 25	—— 29	—— 8	23	—— 30
—— 21	Five	—— 17	—— 6	—— 26	—— 30	—— 9	23	Dec. 1
—— 22	Six	—— 18	—— 7	—— 27	—— 31	—— 10	23	—— 2
—— 23	Six	—— 19	—— 8	—— 28	June 1	—— 11	23	—— 3
—— 24	Six	—— 20	—— 9	—— 29	—— 2	—— 12	22	Nov. 27
—— 25	Six	—— 21	—— 10	—— 30	—— 3	—— 13	22	—— 28

Note, That in a Bissextile or Leap-Year, the Number of Sundays after *Epiphany* will be the same, as if *Easter Day* had fallen one Day later than it really does. And for the same Reason one Day must in every Leap-Year be added to the Day of the Month given by the Table for *Septuagesima* Sunday: And the like must be done for the First Day of *Lent* (commonly called *Ash Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case the Day given by the Table is the right Day.

¶ THE ORDER FOR

MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR

1661

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth (28 Jan. 1548—27 Jan. 1549).

1919

HYMNS or Anthems may be sung at the beginning or end of any Service, or before or after the preaching of a Sermon, or at such times in any Service as do not interfere with the structure of the Service, or let or hinder the ordinary progress thereof, provided they be in accordance with holy Scripture and the Book of Common Prayer.

THE ORDER FOR

MORNING PRAYER

DAILY THROUGHOUT THE YEAR

¶ *When the Order for Morning Prayer doth immediately precede the Holy Communion, the following Order may be observed: the Minister after reading one of the Sentences of Scripture shall say* Let us humbly confess our sins unto Almighty God, *and then shall be said the shorter forms of Confession and Absolution as hereinafter provided; the Minister shall then proceed to the words* O Lord, open thou our lips, *and the rest of the Service that ensueth; the Apostles' Creed and the Collect of the Day shall be omitted; and after the Lesser Litany, the Lord's Prayer, the Versicles that follow, and one Collect either that for Peace or that for Grace, have been read, shall immediately be said* The Grace of our Lord Jesus Christ &c.*; and the Order for Holy Communion shall begin with the Collect* Almighty God, unto whom all hearts be open.

¶ *On all other days at the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences; or in place thereof (provided that the Exhortation be said at least on the first Sunday in Advent, and the first Sunday in Lent), he may at his discretion say* Let us humbly confess our sins unto Almighty God*; and then shall follow the General Confession and the Absolution.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. EZEK. 18. 27.

I acknowledge my transgressions, and my sin is ever before me. PSALM 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. PSALM 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. PSALM 51. 17.

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. JOEL 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled

against him: neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us.

DAN. 9. 9, 10.

O LORD, correct me, but with judgement; not in thine anger, lest thou bring me to nothing.

JER. 10. 24. PSALM 6. 1.

Repent ye; for the Kingdom of heaven is at hand.

ST. MATTH. 3. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. ST. LUKE 15. 18, 19.

Enter not into judgement with thy servant, O LORD; for in thy sight shall no man living be justified. PSALM 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 ST. JOHN 1. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy

ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O LORD, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers,* Amen.

¶ *The Minister may at his discretion immediately after reading one or more of the opening Sentences from Holy Scripture, say,*

Let us humbly confess our sins unto Almighty God.

¶ *Then, all kneeling, he and the people shall say together:*

O ALMIGHTY Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness; according to the multitude of thy

mercies, do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sin; for Jesus Christ's sake. Amen.

¶ *The Absolution, to be pronounced by the Priest alone, standing; the people still kneeling.*

MAY the Almighty and Merciful Lord grant you pardon and remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except when it is read in the course of the Psalms on ordinary Weekdays.*

¶ *On the days hereafter named, before this Psalm and after the* Gloria Patri, *may be sung or said the Invitatory as followeth:*

On the Sundays in Advent.

Our King and Saviour draweth nigh : O come, let us adore him.

On Christmas Day and until the Epiphany.

Unto us a child is born : O come, let us adore him.

On the Epiphany and seven days after, and on the Feast of the Transfiguration.

The Lord hath manifested forth his glory : O come, let us adore him.

On Easter Day, and until Ascension Day.

Alleluia. The Lord is risen indeed : O come, let us adore him. Alleluia.

On Ascension Day and until Whitsunday.

Alleluia. Christ the Lord ascendeth into heaven : O come, let us adore him. Alleluia.

On Whitsunday and six days after.

Alleluia. The Spirit of the Lord filleth the world : O come, let us adore him. Alleluia.

On Trinity Sunday.

One God in Trinity, and the Trinity in Unity : O come, let us adore him.

On the Purification and the Annunciation.

The Word was made flesh : O come, let us adore him.

On other Festivals for which a proper Epistle and Gospel are ordered.

The Lord is glorious in his saints : O come, let us adore him.

PSALM 95. *Venite, exultemus Domino.*

The God of Nature and of Grace

O COME, let us sing unto the LORD : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with Psalms.

For the LORD is a great God : and a great King above all gods.

In his hand are all the depths of the earth : and the heights of the hills are his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship and fall down : and kneel before the LORD our Maker.

For he is the LORD our God : and we are the people of his pasture, and the flock of his shepherding.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the Year, and likewise at the end of* Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Table of Lessons: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in* English, *the Hymn called* Te Deum Laudamus, *daily throughout the Year.*

¶ Note, *That before every Lesson the Minister shall say*, Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson*, Here endeth the First, *or* the Second Lesson.

TE DEUM LAUDAMUS.

Hymn to the Holy Trinity

Antiphon. Praise the LORD, O ye servants of the LORD : O praise the Name of the LORD. PSALM 113. 1.

WE praise thee, O God : we acknowledge thee to be the LORD,

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens and all the Powers therein,

To thee Cherubim and Seraphim : continually do cry,—

"HOLY, HOLY, HOLY : LORD God of †Hosts :

"Heaven and earth are full of the Majesty : of thy Glory."

The glorious company of the Apostles : praise thee,

The goodly fellowship of the Prophets : praise thee,

The noble army of Martyrs : praise thee,

The holy Church throughout all the world : doth acknowledge thee,—

"The FATHER : of an infinite Majesty;

"Thine honourable, true: and only SON;

"Also the HOLY GHOST, the Comforter."

Hymn to Christ

THOU art the King of Glory : O CHRIST,

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not †scorn the Virgin's Child to be.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in Glory everlasting.

Versicles and Responses

℣. O LORD, save thy people : and bless thine heritage.

℟. Govern them : and lift them up for ever. PSALM 28.10.

℣. Day by day : we magnify thee;

℟. And we worship thy Name : ever world without end. PSALM 145.2.

℣. Vouchsafe, O LORD : to keep us this day without sin.

℟. O LORD, have mercy upon us : have mercy upon us. PSALM 123.4.

℣. O LORD, let thy mercy lighten upon us : as our trust is in thee. PSALM 33.22.

℟. O LORD, in thee have I trusted : let me never be confounded. PSALM 31.1; 71.1.

¶ †*The Hymn called* Te Deum Laudamus *shall be sung or said at the very least every day from Christmas Day till the Saturday before Septuagesima, and every day from Easter Day to Trinity Sunday inclusive; and on all Sundays and Feast Days in the Year, save only that on those which occur in Advent, and from Septuagesima to Palm Sunday, either* Benedictus es, Domine, Deus Patrum *or* Benedicite *may be used in place thereof.*

¶ †*On ordinary Weekdays throughout the year one of the other Old Testament Canticles at the end of the Psalter may be said or sung instead of* Te Deum.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that* Benedictus Dominus Deus Israel (*or the Song of* Zachary *at the birth of his son* John Baptist) *in English, as followeth.*

BENEDICTUS.

ST. LUKE 1. 68–79.

Thanksgiving for the Hope of Israel

BLESSED be the LORD God of Israel : for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us : in the house of his servant David;

As he spake by the mouth of his holy Prophets : which have been since the world began;

That we should be saved from our enemies : and from the hands of all that hate us;

To perform the mercy promised to our forefathers : and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham : that he would give us;

That we being delivered out of the hands of our enemies : might serve him without fear;

In holiness and righteousness

before him : all the days of our life.

John, the Herald of the Great Deliverance

And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the dayspring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm,*

Psalm 100. *Jubilate Deo.*

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the † flesh, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father which art in heaven,

Hallowed be thy Name:

Thy kingdom come:

Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil.
Amen.

¶ *Then the Priest standing up shall say,*

†Hear us, O God of our salvation:

Answer. Unto thee doth all flesh come.

Priest. Thou that art the hope of all the ends of the earth:

Answer. And of them that are afar off upon the broad sea.

Priest. O let our mouth be filled with thy praise:

Answer. That we may sing of thy glory and honour all the day long.

Priest. Bless the LORD, O my soul:

Answer. And forget not all his benefits.

Priest. Who saveth thy life from destruction:

Answer. And crowneth thee with mercy and with loving-kindness.

Priest. Create us a clean heart, O God:

Answer. And renew a right spirit within us.

¶ *Then shall follow three Collects, the Priest still standing; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; the people all kneeling.*

THE SECOND COLLECT, FOR PEACE.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

THE THIRD COLLECT, FOR GRACE.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into

no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *When the Litany is not read, then the Prayer for All Conditions of men shall be said after the three first of these Prayers, and be followed by the General Thanksgiving, with such of the Prayers and Thanksgivings upon several occasions as need may require.*

A PRAYER FOR THE KING'S MAJESTY.

†O LORD Jesu Christ, King of kings, and Lord of lords; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE;* and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and †prosperity long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary*, *Alexandra* the Queen Mother, *Edward* Prince of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, †from whom cometh every good and perfect gift; Send down upon our Bishops, and †Clergy, and upon all their fellow-workers and the Congregations committed to their charge, the healthful Spirit

of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER FOR ALL CONDITIONS OF MEN.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [* *especially those for whom our prayers are desired*,] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

A GENERAL THANKSGIVING.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips,

* This to be said when any that have been prayed for desire to return praise.

but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

THE PSALMS

THE FIRST BOOK. Pss. 1 to 41. Generally Personal.

Day 1 MORNING PRAYER

PSALM 1. *Beatus vir, qui non abiit etc.*

The Divine Law

HAPPY is the man that hath not walked in the counsel of the ungodly, nor stood awhile in the way of sinners : and hath not sat him down in the seat of the scornful;

2 But his delight is in the law of the Lord : and in his law doth he meditate and exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that bringeth forth its fruit in due season,

4 Whose leaf also doth not wither : and look, in whatsoever he doeth, he shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind driveth away from off the face of the ground.

6 Therefore the ungodly shall not be able to stand in the judgement : neither sinners in the community of the righteous.

7 For the Lord regardeth with loving care the way of the righteous : but the way of the ungodly doth end in ruin.

PSALM 2. *Quare fremuerunt gentes?*

The Divine King

WHY do the nations so tumultuously throng together : and why do the peoples meditate a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his anointed,—

3 "Let us break their bonds asunder : and cast away their yoke from us."

4 He that is throned in heaven doth laugh them to scorn : the Lord doth have them in derision.

5 Then will he speak unto them in his wrath : and dis-

may them in his sore displeasure,—

6 "It is I that have set my king : upon my holy hill of Sion."

7 I will declare the decree : the Lord said unto me "Thou art my son, this day have I begotten thee.

8 Desire of me, and I will give thee the nations for thine inheritance : and the utmost parts of the earth for thy possession.

9 These shalt thou shepherd and protect with crook of iron : those shalt thou break in pieces like a potter's vessel."

10 Now therefore, O ye kings, be wise : be warned, ye that are judges of the earth.

11 Serve the Lord with fear : and rejoice unto him with reverence.

12 Do homage to the son, lest the Lord be angry, and ye go to ruin on your way, for his wrath may soon be kindled : happy are all they that take refuge in him.

PSALM 3. *Domine, quid multiplicati?*

A morning prayer for protection

WHY are they so many, O Lord, that trouble me : a great multitude are they that rise against me;

2 Yea many one there be that say of my soul : "There is no salvation for him in God."

3 But thou, O Lord, art a shield about me : thou art my glory, and the lifter up of my head.

4 Unto the Lord do I call with my voice : and he answereth me out of his holy hill.

5 I laid me down and slept, and rose up again refreshed : for the Lord sustaineth me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Arise, O Lord, save me, O my God : for thou hast ere now smitten all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : therefore let thy blessing be upon thy people.

PSALM 4. *Cum invocarem.*

Evening rest after a toilsome troubled day

ANSWER me when I call, O God of my righteous cause : thou who didst set me

at liberty when I was in distress; be gracious unto me, and hearken unto my prayer.

2 O ye children of men, how long will ye slander mine honour : how long will ye have such pleasure in vanity, and seek after cunning and falsehood?

3 Know this, that the LORD hath shewn wonderful kindness to him that is faithful : when I call upon the LORD, he doth hear me.

4 Stand in awe, and sin no more : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifices of righteousness : and put your trust in the LORD.

6 There be many that are saying : O that we could see some good?

7 LORD, lift thou up : the light of thy countenance upon us.

8 Thou hast put more joy in my heart than others have : when their corn, and their wine, increase.

9 In peace will I lay me down, and sleep at once : for it is thou, LORD, that makest me though alone to dwell in safety.

PSALM 5. *Verba mea auribus.*

A morning prayer for guidance

GIVE ear to my words, O LORD : consider my meditation.

2 O hearken thou unto my cry for help, my King, and my God : for unto thee do I make my prayer.

3 My voice shalt thou hear betimes, O LORD : early in the morning will I order my prayer unto thee, and keep watch.

4 For thou art not a God that hath pleasure in wickedness : neither can any evil man be guest of thine.

5 Such as be arrogant shall not be able to stand in thy sight : thou art an enemy unto all them that are workers of iniquity.

6 Thou destroyest them that speak falsehood : the LORD doth abhor both the bloodthirsty and deceitful man.

7 But as for me, through the abundance of thy loving-kindness can I come into thine house : and in thy fear can I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of them that lie in wait for me : make thy way plain before my face.

9 For there is no sincerity in their mouth : their inmost thoughts are Ruin and Death.

10 Their throat is an open sepulchre : while they flatter with their tongue.

11 Let them miss their mark, O God : let them be undone through their own schemes and plots.

12 Thrust them down because of the multitude of their transgressions : for they have rebelled against thee.

13 But let all those that take refuge in thee rejoice : let them ever be giving of thanks, because thou protectest them; let them also that love thy Name be joyful in thee;

14 For thou, O Lord, givest thy blessing unto the righteous : and with thy favourable kindness dost thou encompass him as with a shield.

Day 1 EVENING PRAYER

PSALM 6. *Domine, ne in furore.*

Prayer in depressing sickness

O LORD, rebuke me not in thine indignation : neither chasten me in thy heavy displeasure.

2 Be gracious unto me, O Lord, for I am weak : O Lord, heal me, for my bodily frame is racked with pain.

3 My soul also is sore troubled : but thou, O Lord,—how long?

4 Turn thee, O Lord, and deliver my soul : O save me for thy loving-kindness' sake.

5 For in death no man remembereth thee : and who will give thee thanks in the underworld?

6 I am weary with my groaning : every night wash I my bed, and flood my couch with my tears;

7 Mine eye is dim for very sorrow : and wasted away because of all mine adversaries.

8 Be gone from me, all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore troubled : they shall be turned back, and put to shame suddenly.

PSALM 7. *Domine, Deus meus.*

Cry for justice

O LORD my God, in thee have I taken refuge : save me from all them that pursue me, and deliver me;

2 Lest he tear my soul, like a lion : and rend it in pieces, while there is none to deliver.

3 O Lord my God, if I have done any such thing : or if there be any wrong in my hands;

4 If I have wrought evil unto him that dealt friendly with me— : (yea, I have rescued him that without any cause is mine adversary);—

5 Then let the enemy pursue my soul, and overtake me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, against the raging of mine adversaries : arouse thyself for me at the judgement which thou hast commanded;

7 And let the gathering together of the peoples come round about thee : and over them once more return thou to thy throne on high.

8 The Lord is ministering judgement unto the peoples : judge me, O Lord, according to my righteousness, and according to mine integrity be it done unto me.

9 O that the evil of the ungodly might come to an end : and that thou wouldest establish the righteous;

10 For the righteous God : trieth the very hearts and reins.

11 My shield over me is God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong and patient : and God is provoked every day.

13 If a man do not turn from his evil way, he will whet his sword : he hath bent his bow, and made it ready.

14 Against such an one too he hath prepared the weapons of

death : making lightnings his arrows.

15 Behold, the ungodly travaileth with mischief : he hath conceived destruction for others, and brought forth—failure.

16 He hath graven and digged up a pit— : and is fallen himself into the destruction that he made for other.

17 For his mischief shall return upon his own head : and his violence shall come down upon his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will make melody unto the Name of the Lord Most High.

PSALM 8. *Domine, Dominus noster.*

Dominion over Nature given to the children of men for moral ends

O LORD our sovereign Lord : how glorious is thy Name and manifestation of thyself over all the world.

2 Thou that hast spread thy splendour upon the heavens : out of the mouth of such as be but very babes and sucklings hast established strength,

3 Because of thine adversaries : that thou mightest thereby quell the enemy, and the revengeful.

4 When I consider thy heavens, even the work of thy fingers : the moon and the stars, which thou hast ordained;—

5 What is frail man, that thou shouldest be so mindful of him : and the child of the earthborn, that thou shouldest so account of him?

6 For thou hast made him in thy likeness but little lower than God : and crownest him with glory and honour,

7 By making him to have dominion over the works of thy hands : and by putting all things in subjection under his feet;

8 All sheep and oxen : yea, and the wild creatures of the field;

9 The birds of the air : and the fishes of the sea;

10 Aye, man too passeth over : the paths of the seas.

11 O Lord our sovereign Lord : how glorious is thy Name and manifestation of thyself over all the world.

DAY 2 MORNING PRAYER

PSALM 9. *Confitebor tibi.*

Conflict of good and evil in the world

ALL mine heart doth give thanks unto thee, O LORD: all thy marvellous works will I declare.

2 And I will be glad and rejoice in thee: as I make melody unto thy Name, O thou Most High;

3 Because mine adversaries are driven back: they were discomfited and brought to nought at thy presence.

4 For thou hast maintained my right and my cause: thou that judgest right hast taken thy seat upon the throne.

5 Confounded and rebuked of thee are the nations, and destroyed by thee are the ungodly: thou hast blotted out their name for ever and ever.

6 The enemy are come to an end, they are desolate for ever: and the cities that thou didst uproot, their very memory is perished with them.

7 Doomed are they, but the LORD is enthroned for ever: he hath established his throne for judgement:

8 And he, even he will judge the world in righteousness: and minister judgement with equity unto the peoples.

9 Great indeed as a defence will the LORD be unto the oppressed: even a strong tower in the needful time of trouble;

10 Therefore they that know thy Name do put their trust in thee: for thou, LORD, never failest them that seek thee.

11 High melody to the LORD who dwelleth in Sion: declare among the peoples his doings.

12 How that he who requireth a reckoning for bloodshed hath remembered them: and he hath not forgotten the cry of the poor.

13 In very deed, O LORD, do thou be gracious unto me; consider the affliction which I suffer from them that hate me: thou that liftest me up from the gates of death.

14 In order that I may shew forth all thy praise: that I may within the gates of the daughter of Sion rejoice in thy salvation.

15 Justly are the nations sunk down in the pit that they made:

in the same net which they spread out privily, hath their own foot been taken.

16 Thus the Lord hath made himself known, he hath executed judgement : by trapping the wicked in the work of their own hands.

17 Know then that the wicked must vanish from the earth: even all the nations that forget God.

18 For the poor shall not alway be forgotten : nor the hope of the afflicted be disappointed for ever.

19 Arise, O Lord, and let not mortal man have the upper hand : let the nations be judged in thy presence.

20 Overawe them with terror of thee, O Lord : that the nations may know themselves to be but mortal men.

PSALM 10. *Ut quid, Domine?*

LONG time standest thou afar off, O Lord : why hidest thou thy face in the needful time of trouble?

2 The ungodly in his pride doth persecute the poor : oh let them be caught in the crafty wiliness that they have devised.

3 For the ungodly hath made boast of his own heart's desire : and in his greed he renounceth, yea, he treateth the Lord with contempt.

4 The ungodly is so proud, that he saith There is no retribution : There is no God is the sum of all his thoughts.

5 His ways are alway prosperous : thy judgements are far above out of his sight, and therefore defieth he all his adversaries.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, of deceit, and oppression : thoroughly to his taste are intrigue and treachery.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent; his eyes are stealthily watching for the hapless.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he hath gotten him into his net.

11 He croucheth down, and lieth low : that the hapless may fall by the hands of his bullies.

12 He hath said in his heart, Tush, God hath forgotten : he hath turned away his face, so that he hath not seen, nor ever will.

13 Up and arise, O LORD, O God lift up thine hand : forget not the poor.

14 Wherefore should the ungodly treat God with contempt : while he doth say in his heart, Tush, there is no retribution.

15 Verily thou hast seen it, for thou, even thou, dost behold the misery and wrong : that thou mayest take the matter into thine hand.

16 The hapless committeth himself unto thee : for thou, even thou, hast ever been the helper of the friendless.

17 Wilt thou not break the power of the ungodly : and as for the evil man search out and punish his wickedness, until thou find none.

18 The LORD is King for ever and ever : the nations are perished out of his land.

19 Zealously, O LORD, hearest thou the desire of the afflicted : their heart is sure that thine ear doth hearken thereunto;

20 To help the friendless and downtrodden unto their right : that nevermore from thy land dare man bid defiance to thee.

PSALM 11. *In Domino confido.*

Faith is perfected by trial

IN the LORD have I taken refuge : how will ye say then to my soul, that she should "flee to the mountain as a bird"?

2 "For lo, the ungodly are bending the bow, and making ready their arrows upon the string : that they may shoot unseen at them which are upright of heart.

3 When the foundations of social order are being rooted up : what can the righteous then do?"

4 The LORD is in his holy temple : the LORD whose throne is in heaven,

5 His eyes do behold : his eyelids do try the children of men.

6 The LORD by trial is proving the righteous : but the ungodly, and him that loveth violence, doth his soul abhor.

7 Upon the ungodly he will

cause it to rain fiery bolts and brimstone : storm and tempest shall be the portion of their cup.

8 For the Lord is righteous, and he loveth righteous deeds : whoso is upright of heart shall see him face to face.

Day 2 EVENING PRAYER

PSALM 12. *Salvum me fac.*

Amid hypocrisy and unscrupulous ambition

HELP, Lord, for there is not one kindly man left : for the faithful have vanished from among the children of men.

2 They speak insincerity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 O that the Lord would cut off all flattering lips : and every tongue that speaketh proud things!

4 Which have said, With our tongue will we prevail : our lips are our own, who is lord over us?

5 Now for their violence, and for the comfortless troubles' sake of the oppressed : and because of the deep sighing of the poor,

6 I will up, saith the Lord : I will set him in the safety that he panteth for.

7 The words of the Lord are pure from dross : even as silver, which hath been refined from earth in the furnace, and purified seven times in the fire.

8 Thou wilt keep them therefore, O Lord : thou wilt preserve us from a breed such as this for ever.

9 Though the ungodly stalk on every side : when vanity and idleness getteth the overhand among the children of men.

PSALM 13. *Usque quo, Domine?*

Despair and hope

HOW long, O Lord, wilt thou forget me? for ever?: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be daily so vexed in my heart : how long must mine enemy be exalted over me?

3 Look hither, and answer me, O LORD my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy loving-kindness : let my heart be joyful in thy salvation.

6 Let me sing unto the LORD : because he hath dealt so lovingly with me.

PSALM 14. *Dixit insipiens.*
The spirit of folly
(Duplicate Ps. 53)

THE foolish body doth say in his heart : Tush, there is no God.

2 Corrupt are they, and become abominable in their doings : there is not one that doeth good.

3 The LORD looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become rotten and impure : there is none that doeth good, no not one.

5 Shall they not come to rue their folly, all they that are such workers of iniquity : who live by devouring my people, and call not upon the LORD?

6 Lo there were they brought into panic terror : for God is with the generation of the righteous.

7 Ye may frustrate, for a while, the counsel of the poor : but the LORD is his refuge.

8 O that the salvation were given unto Israel out of Sion : when the LORD turneth the captivity of his people, then should Jacob rejoice, and Israel be right glad.

DAY 3 MORNING PRAYER

PSALM 15. *Domine, quis habitabit?*
The friend of God

LORD, who may be guest in thy tent : or who may abide upon thy holy hill?

2 Even he, that leadeth an honest and sincere life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor ever done his mate an evil turn : and hath not slandered his neighbour.

4 He that scorneth aught that is base : but maketh much of them that fear the Lord.

5 He that hath plighted his word unto his neighbour, and disappointeth him not : though it were to his own hurt, he changeth not.

6 He that hath not put out his money upon usury : nor taken a bribe against the innocent.

7 Whoso doeth these things : shall not be moved, but ever there abide secure.

PSALM 16. *Conserva me, Domine.*

The joy of fellowship with God

PRESERVE me, O God : for in thee have I taken refuge.

2 I have said unto the Lord : Thou art my sovereign Lord, I have no good but in thee.

3 All my delight is upon the faithful, that are in the land : and upon such as do excel in virtue.

4 But their sorrows shall be multiplied : that exchange the Lord for another god;

5 Their drink-offerings of blood will not I offer : neither take up their names upon my lips.

6 The Lord himself is the portion of mine inheritance, and my cup : thou art without change for ever my lot.

7 The measuring lines are fallen unto me in pleasant places : yea, in thee I have a delightsome heritage.

8 I will bless the Lord for giving me counsel : my heart also doth instruct me in the night-season.

9 I have set the Lord continually before me : because he is at my right hand, I shall not be moved.

10 Therefore my heart is glad, and my soul rejoiceth : my flesh also dwelleth in safety.

11 For why? thou wilt not abandon my soul to the Underworld : neither wilt thou suffer him that is loving and faithful unto thee to see Corruption.

12 Thou makest known to me the path of Life; in thy presence is fulness of joy : and in thy right hand there are pleasures for evermore.

PSALM 17. *Exaudi, Domine.*

Prayer in pressing danger

HEAR the right, O LORD, attend unto my cry : and hearken unto my prayer, that goeth not out of deceitful lips.

2 Let my sentence come forth from thy presence : and let thine eyes look down in equity.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me in the fire, and dost find no evil intent in me : I am utterly purposed that my mouth should not offend.

4 As for the doings of men : by hearkening to the word of thy lips, I have kept me from the ways of the violent.

5 My steps have held fast to thy paths : my footsteps have not slipped.

6 As for me, I call unto thee, for thou wilt answer me, O God : incline thine ear to me, and hearken unto my words.

7 Shew some noteworthy token of thy loving-kindness : thou that savest by thy right hand them which take refuge in thee.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that oppress me : my deadly enemies that compass me round about.

10 Their gross hearts have they shut up tight against pity : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : keenly watching to cast us down to the ground;

12 Like a lion that is eager for his prey to tear it in pieces : and as it were a lion's whelp, lurking in secret places.

13 Arise, O LORD, confront him, and cast him down : deliver my soul from the ungodly, by thine own sword;

14 Yea, by thine own hand, O LORD, from men, who are but of this fleeting world : who have their portion in this life, whose bellies thou fillest with thy treasure.

15 They have children at their desire : and leave the superabundance of their substance for their babes.

16 But as for me, may I behold thee face to face in righteousness : let me be satisfied, when I awake, with thy likeness.

Day 3 EVENING PRAYER

PSALM 18. *Diligam te, Domine.*

War song of triumph

(Duplicate 2 Sam. 22)

RIGHT well do I love thee, O Lord, my strength : the Lord is my rock and my fastness and my deliverer,

2 My God, my stronghold, whereon I take refuge : my shield and the horn of my salvation, my high tower.

3 Whenever I call upon the Lord, who is worthy to be praised : then am I saved from mine enemies.

4 The billows of Death had encompassed me : the torrents of Destruction had made me afraid.

5 The cords of Hell were round me : the snares of Death took hold upon me.

6 In my distress I called upon the Lord : and cried for help unto my God.

7 Out of his temple on high he heard my voice : and my cry came before him, it entered even into his ears.

8 Then the earth trembled and quaked : the very foundations also of the hills shook, and were moved, because he was wroth.

9 There went up a smoke out of his nostrils : and a consuming fire out of his mouth, burning bolts flamed forth from him.

10 He bowed the heavens also, and came down : and thick darkness was under his feet.

11 He rode upon the cherubim, and did fly : he came swooping down upon the wings of the wind.

12 He made darkness his covert, his pavilion round about him : darkness of waters, thick clouds of the skies.

13 From out the brightness of his presence there passed through his thick clouds : hailstones, and bolts of fire.

14 The Lord also thundered in the heavens, and the Most High gave forth his voice : hailstones, and bolts of fire.

15 He sent out his arrows, and scattered them : yea lightnings manifold, and discomfited them.

16 Then were the channelbeds of the waters seen, and

the foundations of the round world were laid bare : at thy chiding, O LORD, at the blast of the breath of thy displeasure.

17 He reached forth his hand from on high, he took me : he drew me out of the mighty waters.

18 He delivered me from my strongest enemy, and from them that hated me : for they were too mighty for me.

19 They confronted me in the day of my calamity : but the LORD was my stay.

20 He brought me forth also into a place of liberty : he rescued me, even because he delighted in me.

21 The LORD dealt with me after my righteous dealing : according to the cleanness of my hands did he recompense me.

22 Because I kept the ways of the LORD : and did not sin myself away from my God,

23 For I had an eye unto all his judgements : and I put not away his statutes from me;

24 I was also single-hearted with him : and guarded myself from mine iniquity.

25 Therefore hath the LORD recompensed me according to my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

26 With the kindly thou wilt shew thyself kind : and with the upright man thou wilt shew thyself upright;

27 With the pure thou wilt shew thyself pure : and with the crooked thou wilt shew thyself subtle.

28 For thou, even thou, wilt save the afflicted people and the poor oppressed : and wilt bring down the high looks of the proud.

29 Thou, even thou, dost light my lamp : the LORD my God doth make my darkness to be light.

30 For in thee I can charge through an host of men : and with the help of my God I can go over the top.

31 As for God his way is perfect : the word of the LORD is of sterling metal well tried in the fire; he is a shield of defence unto all them that take refuge in him.

32 For who is God, save the

Lord : or who is a Rock except our God?

33 The God, that girdeth me with strength of war : and maketh my way perfect.

34 He maketh my feet like harts' feet : and setteth me up on the heights of mine own mountain land.

35 He traineth mine hands for war : so that mine arms bend even a bow of steel.

36 Yea, thou hast given me the shield of thy salvation : thy right hand also doth hold me up, and thy loving condescension hath made me great.

37 Thou hast made broad foothold enough under me for to go : that my footsteps should not slip.

38 So did I follow up mine enemies, and overtook them : neither turned I back again till I had made an end of them.

39 I have smitten them, so that they shall not be able to rise again: they are fallen under my feet.

40 For thou didst gird me with strength unto the battle : thou didst throw them all down under me, that rose up against me.

41 Thou didst make mine enemies also to turn their backs in flight before me : so that I might make an end of them that hate me.

42 They cried for help, but there was none to save : yea, even unto the Lord, but he answered them not,

43 So that I beat them as small as the dust before the wind : I did cast them out as the mud of the streets.

44 Thou didst win for me escape out of the strivings of the people : and thou hast made me the head of the nations.

45 A people whom I had not known : do serve me.

46 As soon as they hear of me, they offer obedience : the sons of the alien came cringing unto me.

47 The alien folk do fade away : and come creeping forth out of their fastnesses.

48 The Lord liveth, and blessed be my Rock : and exalted be the God of my salvation;

49 Even the God that seeth that I be avenged : and driveth peoples in flight before me.

50 It is he that delivereth me

from my cruel enemies, yea thou liftest me up above them that rise up against me : from the man of violence didst thou rescue me.

51 For this cause will I give thanks unto thee, O LORD, among the nations : and make melody unto thy Name.

52 Great salvation giveth he unto his king : and sheweth loving-kindness unto his anointed, to David, and to his seed for evermore.

DAY 4 MORNING PRAYER

PSALM 19. *Cœli enarrant.*

The law of the universe

THE heavens declare the glory of God : and the firmament sheweth his handywork.

2 One day telleth another : and night unto night revealeth knowledge.

3 Speech there is none, nor language : their voice cannot be heard;

4 But their sound is gone out into all lands : and their words unto the end of the world.

5 In them hath he set a pavilion for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the LORD is perfect, refreshing the soul : the ordinances of the LORD are sure, giving wisdom unto the simple.

8 The precepts of the LORD are upright, rejoicing the heart : the commandment of the LORD is bright, giving light unto the eyes.

9 The fear of the LORD is pure, enduring for ever : the judgements of the LORD are true, yea righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honeycomb.

11 Moreover, by them is "thy servant" warned : in keeping of them there is great reward.

12 Who can discern how oft he offendeth : O cleanse thou me from the faults I wist not of.

13 Keep back "thy servant" also from deliberate sins, let them not get the dominion over me : then shall I be heart-whole with thee, and innocent from great offence.

14 Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight : O Lord, my strength, and my redeemer.

PSALM 20. *Exaudiat te Dominus.*

War prayer on going forth

"THE Lord answer thee in the day of trouble : the Name of the God of Jacob set thee up on high secure from attack;

2 Send thee help from the sanctuary : and strengthen thee out of Sion;

3 Remember all thy offerings : and accept thy burnt-sacrifice;

4 Grant thee thy heart's desire : and fulfil all thy counsel.

5 That we may triumph in thy salvation, and set up our banners in the Name of our God : the Lord perform all thy petitions."

6 Now know I, that the Lord saveth his anointed, he will answer him from his holy heaven : mighty is the help of his right hand.

7 Some put their trust in chariots, and some in horses : but we—we will remember the Name of the Lord our God.

8 They—they are brought down, and fallen : but we—we are risen, and stand upright.

9 O Lord, save the king : and answer us now when we call upon thee.

PSALM 21. *Domine, in virtute tua.*

Thanksgiving on return

IN thy strength, O Lord, doth the king triumph : O how exceeding glad is he because of thy salvation.

2 Thou hast given him his heart's desire : and hast not withholden the request of his lips.

3 For thou comest forth to meet him with the choicest blessings : and dost set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest it him : even length of days for ever and ever.

5 His glory is great through thy salvation : splendour and majesty dost thou lay upon him.

6 For thou dost give him ever-

lasting felicity : and makest him glad with joy in thy presence.

7 And why? because the king putteth his trust in the LORD : yea, through the loving-kindness of the Most High he shall not miscarry.

8 Thy hand shall be equal to all thine enemies : thy right hand shall overtake those that hate thee.

9 Thou shalt make them like a fiery furnace what time thou appearest : the LORD shall destroy them in his displeasure, and the fire shall devour them.

10 Their posterity shalt thou root out of the earth : and their seed from among the children of men.

11 Though they threaten mischief against thee, though they plan a wicked device : they shall avail naught.

12 For thou shalt put them to flight : and upon the strings of thy bow shalt thou make ready thine arrows against the face of them.

13 Be thou exalted, O LORD, in thine own strength : so will we sing, and praise thy power.

DAY 4 EVENING PRAYER

PSALM 22. *Deus, Deus meus.*

The Servant of the LORD, Forsaken

MY God, my God, why hast thou forsaken me : and art so far from helping me, and from the words of my bitter cry?

2 O my God, I call in the daytime, but thou answerest not : and in the night-season, but find no respite.

3 Yet still thou art the holy One : and rightly throned on Israel's songs of praise.

4 In thee did our fathers trust : they trusted, and thou didst deliver them.

5 Unto thee they cried, and were holpen : in thee did they put their trust, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the despised of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 Commit thyself unto the

Lord, let him rescue him : let him deliver him, seeing he delighteth in him.

9 Yea, but thou art he that didst bring me safely to the birth : thou didst teach me to trust, when I was still a babe upon my mother's breasts.

10 Under thy fatherly care have I ever been since I was a child : thou art my God even from my earliest boyhood's days.

11 O be not thou far from me now, for trouble is hard at hand : and there is none to help.

12 Many bulls are come about me : strong bulls of Bashan close me in on every side.

13 They open wide their mouth upon me : as it were a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou —thou art laying me in the dust of death.

16 For many dogs are come about me, a rabble of the wicked beset me on every side : they tear at my hands and my feet,

17 Though naught am I now but skin and bone : and they— they stand staring and gloating over me.

18 They part my garments among them : and cast lots upon my vesture.

19 But thou, O Lord, be not thou far from me : O thou my succour, haste thee to help me.

20 Deliver my soul from the sword : my dear life from the power of the dog.

21 Save me from the lion's mouth : yea, from among the horns of the wild oxen—thou hast answered me.

Triumphant, and he bringeth in the ideal age

22 I will declare thy Name unto my brethren : in the midst of the public assembly will I praise thee;

23 "O praise the Lord, ye that fear him : glorify him, all ye the seed of Jacob, and stand in awe of him, all ye the seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the afflicted : he hath not hid his face from him, but when he

cried for help unto him he heard."

25 My praise is of thee in the festal assemblage : my thank-offering that I promised will I now perform in the presence of them that fear him;

26 The afflicted shall feast, and share thereof with me : they that seek after the LORD shall praise him; let your failing heart revive for ever.

Universal homage by future generations

27 All the ends of the world shall remember themselves, and return unto the LORD : and all the families of the nations shall worship before him.

28 For the kingdom is the LORD's : and he is the ruler over the nations.

29 Verily to him shall all the hale and strong on earth come bow the knee and join the sacred feast : before him too shall kneel the feeble and the weak, all they that now are going down to dust.

30 And as for him that hath no strength to keep his soul alive : his seed shall serve the Lord, and to the next generation recount the tale;

31 And they again unto a people yet to be born shall declare his righteousness : how great salvation the Lord himself hath wrought.

PSALM 23. *Dominus regit me.*

The good shepherd

THE LORD is my shepherd : therefore can I lack nothing.

2 He maketh me to lie down in green pastures : and gently leadeth me beside the waters of comfort and of rest.

3 He doth refresh my soul : and guideth me in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me : thy shepherd-crook and thy staff they protect and comfort me.

5 Thou layest out a banquet for me in the very presence of my foes : thou hast anointed my head as of an honoured guest with oil, and my cup is more than full.

6 Surely only goodness and loving-kindness shall follow me all the days of my life : and I shall dwell in the house of the LORD for ever.

Day 5 MORNING PRAYER

PSALM 24. *Domini est terra.*

Entry into the sanctuary

THE earth is the Lord's, and all that therein is : the whole world, and they that dwell thereon.

2 For he it was who founded it upon the seas : and he it is who doth sustain it upon the floods.

The true worshipper

3 Who may go up unto the hill of the Lord : or who may stand in his holy place?

4 Even he that hath innocent hands, and a pure heart : who hath not lifted up his soul unto falsehood, nor sworn with intent to deceive his neighbour,—

5 He shall receive a blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek after him : even of them that seek thy face, O God of Jacob.

The Lord cometh to his own

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : that the King of glory may come in.

8 "Who is this King of glory" : It is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, yea, lift them up, ye everlasting doors : that the King of glory may come in.

10 "Who then is the King of glory" : It is the Lord of hosts, he—even he is the King of glory.

PSALM 25. *Ad te, Domine, levavi.*

Prayer for instruction and guidance

AFTER thee, O Lord, do I long : unto thee do I lift up my soul.

2 Behold, O my God, in thee have I put my trust : O let me not be confounded, let not mine enemies triumph over me.

3 Confounded and disappointed be all such as are faithless toward thee, and to no purpose : but none that wait and hope for thee shall ever be confounded.

4 Direct me in thy ways, O Lord : and teach me thy paths.

5 Exercise me in thy truth, and teach me : for thou art the God of my salvation.

6 For thee do I wait and hope : all the day long.

7 Go not back from remembering, O Lord, thy tender mercies and thy loving-kindnesses : which have been ever of old.

8 Hold not in remembrance the sins and offences of my youth : but according to thy loving-kindness think thou upon me, for thy goodness' sake, O Lord.

9 In the Lord is grace and upright is he : therefore doth he instruct sinners in the way.

10 Justly will he guide in practice of right them that are meek : and such as are gentle, them will he teach his way.

11 Loving-kindness and truth are all the paths of the Lord : unto such as keep his covenant, and his ordinances.

12 Merciful be thou, O Lord, for thy Name's sake : pardon mine iniquity, for it is great.

13 Note the man that feareth the Lord : him shall he instruct in the way that he should choose.

14 Only see how he shall dwell at ease : and his seed shall inherit the land.

15 Plain is the friendly converse of the Lord with them that fear him : and he will make them to know his covenant.

16 Raised are mine eyes and ever looking unto the Lord : for he it is who will bring forth my feet out of the net.

17 Sorrows have taken hold of my heart : O set thou me at large and bring thou me out of my troubles.

18 Turn thee unto me, and be gracious unto me : for I am desolate, and in misery.

19 Upon mine adversity and my misery do thou look : and forgive me all my sins.

20 Very many are mine enemies : look how they bear a tyrannous hate against me.

21 Watch thou over and guard my soul, and deliver me : let me not be confounded, for I have taken refuge in thee.

22 Yea let mine honesty of purpose and upright dealing preserve me : for I wait and hope in thee.

23 Redeem Israel, O God : out of all his troubles.

PSALM 26. *Judica me, Domine.*

Pleadings of an upright and sincere heart

BE thou my Judge, O Lord, for I have walked in honesty of purpose : and in the Lord hath been my trust without wavering.

2 Examine me, O Lord, and prove me : try out my mind and my heart.

3 For thy loving-kindness is ever before mine eyes : and I have walked in thy truth.

4 I have not sat me down with men of falsehood : neither will I have fellowship with the deceitful.

5 I hate the community of evil-doers : and will not sit in council among the ungodly.

6 I will wash my hands in innocency, O Lord : and so would I go to thine altar;

7 That I may make heard the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I love the habitation of thy house : and the place where thy glory dwelleth.

9 O take not away my soul with the sinners : nor my life with the blood-thirsty;

10 In whose hands are wicked devices : and their right hand is filled with bribes.

11 But as for me, I will walk in honesty of purpose : O redeem me, and be gracious unto me;

12 Then shall my foot, as I know, stand upon even ground : in full festal assemblage will I bless the Lord.

Day 5 EVENING PRAYER

PSALM 27. *Dominus illuminatio.*

In the sanctuary is security

THE Lord is my light, and my salvation : whom then shall I fear?

2 The Lord is the stronghold of my life : of whom then shall I be afraid?

3 Therefore when evil-doers, even mine adversaries, and my foes, came upon me to eat up my flesh : they stumbled and fell.

4 Though an host of men should encamp against me : yet shall not my heart be afraid;

5 And though there rose up war against me : yet will I put my trust in him.

6 One thing have I asked of the LORD, that will I seek after : even that I may dwell in the house of the LORD all the days of my life,

7 To behold the gracious kindliness of the LORD : and to meditate in his temple.

8 For in the time of trouble he treasureth me in shelter : yea, he keepeth me carefully hidden under the covert of his tent, and lifteth me up upon a rock of stone.

9 And now will he lift up mine head : above mine enemies round about me.

10 Therefore will I offer in his dwelling sacrifices of joy with great gladness : I will sing, and make melody unto the LORD.

Anxious supplication

11 Hearken unto my voice, O LORD, when I call unto thee : be gracious unto me, and answer me.

12 When thou saidst "Seek ye my face" : my heart replied "Thy face, LORD, will I seek."

13 O hide not thou then thy face from me : nor thrust "thy servant" away in displeasure.

14 Thou hast been my help : leave me not, neither forsake me, O God of my salvation.

15 Though my father and my mother forsake me : the LORD will take me up.

16 Instruct me in thy way, O LORD : and lead me in the right path, because of them that lie in wait for me.

17 Give me not over into the greed of mine adversaries : for there are false witnesses risen up against me, and such as breathe out violence.

18 Nevertheless I believe verily that I shall yet see and enjoy the goodness of the LORD : in the land of the living.

19 O wait thou for the LORD : be strong, and let thine heart take courage; yea, wait thou for the LORD.

PSALM 28. *Ad te, Domine.*

For deliverance in national pestilence

UNTO thee do I call, O LORD my strength, be not thou deaf unto me : lest, if thou be silent and make as though thou hearest not, I become like them that go down to Corruption.

2 Hear the voice of my supplications, when I cry for help unto thee : when I lift up my hands toward the innermost place of thy sanctuary.

3 O draw me not away with the ungodly, neither destroy me with the workers of iniquity : who speak friendly to their neighbours, but imagine mischief in their hearts.

4 Give them according to their work : and according to the evil of their own doings.

5 Give them according to the operation of their hands : render to them that they have deserved.

6 Because they regard not in their mind the works of the LORD, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Blessed be the LORD : because he hath heard the voice of my supplications.

8 The LORD is my strength, and my shield : in him hath my heart trusted, and I am helped.

9 Therefore my heart danceth for joy : and with my song will I thank him.

10 The LORD is a strength unto his people : and he is the defender and saviour of his anointed.

11 O save thy people, and give thy blessing unto thine inheritance : shepherd them also, and bear them up for ever.

PSALM 29. *Afferte Domino.*

The sevenfold thunder peal

ASCRIBE unto the LORD, O ye sons of God : ascribe unto the LORD glory and strength.

2 Ascribe unto the LORD the glory due unto his Name : worship the LORD in holy array.

3 Hark : the voice of the LORD is upon the waters of the storm clouds : the God of glory thundereth, even the LORD, that ruleth the sea.

4 The voice of the LORD is mighty in operation : the voice of the LORD is full of majesty.

5 The voice of the LORD breaketh the cedar-trees : yea, the LORD breaketh in pieces the cedars of Lebanon.

6 He maketh them also to skip like a calf : Lebanon also, and Sirion, like a young wild ox.

7 The voice of the LORD heweth the rocks, yea, heweth them with flames of fire : the voice of the LORD shaketh the wilderness, yea, the LORD shaketh the wilderness of Kadesh.

8 The voice of the LORD maketh the hinds to bring forth young, and strippeth bare the forests : while in his temple on high doth everything tell forth and echo his glory.

9 The LORD sitteth throned above the storm-flood : yea, the LORD is enthroned as King for ever.

10 The LORD doth give strength unto his people : the LORD will refresh his people with the blessing of peace.

DAY 6 MORNING PRAYER

PSALM 30. *Exaltabo te, Domine.*
On recovery from grievous sickness

I WILL extol thee, O LORD, for thou hast raised me up : and not suffered my foes to triumph over me.

2 O LORD my God, I cried for help unto thee : and thou hast healed me.

3 Thou, LORD, hast brought up my soul out of hell : thou didst keep me alive from among them that go down to Corruption.

4 Make melody unto the LORD, O ye his faithful : and give thanks unto his holy Name.

5 For his wrath endureth but the twinkling of an eye, his goodness is life-long.

6 Weeping may come in at eventide to tarry for a while : but hark, in the morning there is joy and singing.

7 As for me, when I was in prosperity I said Tush, I shall never fall more : (and why? thou, LORD, of thy goodness hadst made my hill so strong).

8 But as soon as thou didst turn thy face from me : I was dismayed;

9 Unto thee, O LORD, did I call : and gat me to my LORD right humbly;—

10 "What profit is there in my death : if I go down to Corruption?

11 Shall the dust praise thee : or shall it declare thy faithfulness?

12 Hear, O LORD, and have

mercy upon me : Lord, be thou my helper."

13 Then didst thou turn for me my mourning into dancing : thou didst loose my sackcloth, and gird me with gladness.

14 To the end that my soul might make melody unto thee and not be silent : O Lord, my God, I will give thanks unto thee for ever.

PSALM 31. *In te, Domine, speravi.*

When I am weak, then am I strong

(1–4, duplicate = Ps. 71. 1–3)

IN thee, O Lord, have I taken refuge : let me never be put to confusion, réscue thou me in thy righteousness.

2 Incline thine ear unto me : make haste to deliver me.

3 Be thou to me a stronghold rock, a fastness home : that thou mayest save me.

4 For thou art my strong rock, and my castle : therefore, for thy Name's sake lead and guide me thereunto.

5 Bring me forth out of the net, that they have laid privily for me : for thou art my stronghold.

6 Into thy hand I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 Thou hatest them that hold of lying vanities : but as for me, in the Lord is my trust.

8 I will be glad, and rejoice in thy loving-kindness : for thou hast seen mine affliction, and hast taken knowledge of the distresses of my soul.

9 Thou hast not given me over into the hand of the enemy : but hast set my feet at liberty.

10 Be gracious unto me, O Lord, for I am in distress : and mine eye wasteth away with very heaviness; yea, my soul and my body.

11 For my life is spent in grief : and my years in sighing.

12 My strength faileth me, because of the punishment for mine iniquity : and my bodily frame is wasted away because of all mine adversaries.

13 I am become the butt of scorn and a shaking of the head to my neighbours : and a terror unto my familiar friends; they that see me abroad, convey themselves away from me.

14 I am clean forgotten, as a

dead man out of mind : I am become like a broken and cast-away vessel.

15 For I hear the whispering of many, there is Terror on every side: they have gathered a council together against me, and are purposed to take away my life.

16 But as for me, on thee do I trust, O Lord : I have said, Thou art my God.

17 My times are in thy hand : deliver me from the hand of mine enemies, and from them that persecute me.

18 Shew "thy servant" the light of thy countenance : and save me in thy loving-kindness.

19 O Lord, let me not be confounded, for I have called upon thee : let rather the ungodly be brought to confusion, and be put to silence in the Underworld.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how great and manifold is thy goodness, which thou hast laid up for them that fear thee : O what things bringest thou to pass for them that take refuge in thee, even before the children of men!

22 Thou keepest them carefully hidden under the covert of thine own presence from the plottings of all men : thou treasurest them in shelter from the strife of tongues.

23 Blessed be the Lord : for he hath shewed me marvellous great kindness as though I were in an entrenched city.

24 But I—when sudden alarm came upon me—I said : "I am cast out of the sight of thine eyes."

25 Nevertheless, thou heardest the voice of my supplications : when I cried for help unto thee.

26 O love the Lord, all ye his faithful : for the Lord observeth faithfulness, and plenteously rewardeth he the proud doer.

27 Be strong, therefore, and let your heart take courage : all ye that hope and wait for the Lord.

Day 6 EVENING PRAYER

PSALM 32. *Beati, quorum.*

The joy of confession and reconciliation

HAPPY is he whose wilful transgression is forgiven: and whose sin and failure is pardoned.

2 Happy is the man unto whom the Lord reckoneth not guilt: and in whose spirit there is no guile or self-deception.

3 While I kept silence my bodily strength wasted away: through the upbraiding of conscience all the day long.

4 For both by day and by night thy hand was heavy upon me: and my freshness and vigour was burnt up as with a drought in summer.

5 Then did I acknowledge my sin unto thee: and mine iniquity did I not hide.

6 I said, "I will confess my wilful transgressions unto the Lord": and thou—thou forgavest the guilt of my sin.

7 For forgiveness like this let every one that is faithful pray unto thee, in time of distress: though the sound of great waters at their outburst be loud they shall not reach unto him.

8 Thou art a shelter unto me, thou wilt guard me from trouble: thou wilt compass me about with shouts of deliverance.

God's reply to penitent

9 "I will instruct thee, and teach thee in the way wherein thou shouldest go: I will counsel thee keeping mine eye upon thee."

10 Be not ye now like horse or like mule, that have no understanding: whose mouths thou must hold with bit and bridle, else will they not obey thee.

11 Many afflictions shall the ungodly have: but whoso putteth his trust in the Lord, loving-kindness embraceth him on every side.

12 Be glad in the Lord and rejoice, O ye righteous: and be joyful, all ye that are upright in heart.

PSALM 33. *Exultate, justi.*

Thanksgiving for national guidance

REJOICE in the Lord, O ye righteous : it becometh well the upright to be thankful.

2 Give thanks unto the Lord with harp : make melody unto him with the lute, and instrument of ten strings.

3 Sing him a new song : yea play skilfully unto him and with a good courage.

4 For the word of the Lord is upright : and all his work is done in faithfulness.

5 He loveth righteousness and justice : the earth is full of the loving-kindness of the Lord.

6 By the word of the Lord were the heavens made : and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deeps as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For look, what he saith, it is done : and look, what he commandeth, it standeth fast.

10 The Lord bringeth the counsel of the nations to naught : and maketh the purposes of the peoples to be of none effect.

11 But the counsel of the Lord standeth fast for ever : and the purposes of his heart from generation to generation.

12 Happy is the nation whose God is the Lord : the people that he hath chosen to him for an inheritance.

13 The Lord looketh forth from heaven : and beholdeth all the children of men;

14 From his strong throne : he looketh intently upon all them that dwell on the earth;

15 Even he that alone fashioneth the hearts of them all : and hath discernment of all their works.

16 A king is not saved by his own great host : neither is any mighty man delivered by his own mere strength.

17 A war-horse may be but a vain thing to save a man : it is not the power of his strength that can win escape in defeat.

18 Behold, the eye of the Lord is upon them that fear him : and upon them that wait and hope for his loving-kindness;

19 That he may deliver their soul from death : and keep them alive in the time of dearth.

20 Let our soul then patiently abide the Lord : for he is our help, and our shield.

21 So shall our heart rejoice in him : because we have trusted in his holy Name.

22 Let thy loving-kindness, O Lord, be upon us : according as we have waited and hoped in thee.

PSALM 34. *Benedicam Domino.*

The Lord's grace and care for the leal

AT all times will I bless the Lord : his praise shall continually be in my mouth.

2 Because my soul doth glory in the Lord : the humble shall hear thereof, and be glad.

3 Come and praise the Lord with me : and let us magnify his Name together.

4 Diligently I sought the Lord, and he answered me : yea, he rescued me from all my terrors.

5 Enlightened were they that looked unto him : and their faces shall never be abashed, or they be disappointed.

6 Great was the cry of this poor man, and the Lord heard him : yea, and saved him out of all his distresses.

7 Help cometh to them that fear him : the angel of the Lord encampeth round about them and delivereth them.

8 Indeed happy is the man that taketh refuge in him : O taste and see the Lord is good.

9 Keep the fear of the Lord, ye that are his faithful : for they that fear him lack nothing.

10 Lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 My children, come hither and hearken unto me : I will teach you the fear of the Lord.

12 Needs must the man that delighteth in life : and would fain see good days,

13 Order his tongue from evil : and his lips, that they speak no guile;

14 Put away evil, and do good : seek peace, and pursue it.

15 Regard have the eyes of the Lord for the righteous : and his ears are open unto their cry for help.

16 Set is the countenance of

the LORD against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry for help, and the LORD hearkeneth : and rescueth them out of all their distresses.

18 Unto them that are of a broken heart the LORD is nigh : and he saveth such as be of a contrite spirit.

19 Very many are the misfortunes of the righteous : but the LORD delivereth him out of them all.

20 Watching, he keepeth all his bones : so that not one of them is broken.

21 Yet misfortune shall slay the ungodly : and they that hate the righteous shall go to ruin.

22 The LORD doth ransom the soul of "his servants" : and none of them that take refuge in him shall ever rue it.

DAY 7 MORNING PRAYER

PSALM 35. *Judica, Domine.*

Against violent injustice, malice and wrong

PLEAD thou my cause, O LORD, with them that implead me : fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Draw out also the spear, and stop the way against them that pursue me : say unto my soul, I am thy salvation.

4 Let them be confounded, and brought to dishonour, that seek after my soul : let them be turned back, and brought to confusion, that devise my hurt.

5 Let them be as the chaff before the wind : and the angel of the LORD driving them on.

6 Let their way be all dark and slippery : and the angel of the LORD pursuing them.

7 For without cause have they privily laid their net to destroy me : yea, even without cause have they made a pitfall for my soul.

8 Let ruin seize him unawares, and his net, that he hath laid privily, catch himself : and the pit that he hath dug let him fall therein himself.

9 So shall my soul be joyful in the Lord : and rejoice in his salvation.

10 With the whole strength of my being would I say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor and the needy from him that robbeth him?

11 Violent witnesses rise up : concerning things whereof I know nothing do they question me.

12 They reward me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer may it return into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But at mine adversity they rejoice, and gather themselves together : yea, a very rabble of men whom I know not come together against me, making unceasingly as though to rend me.

16 Like profane buffoons and greedy sycophants : they gnash upon me with their teeth.

17 Lord, how long wilt thou look on at this : O rescue my soul from their roarings, and my dear life from the young lions.

18 So will I give thee thanks in the great assembly : I will praise thee among much people.

19 O let not them that are mine enemies wrongfully triumph over me : neither let them wink with the eye each to other that hate me without cause.

20 And why? their communing is not for peace : but they devise deceitful plots against them that are quiet in the land.

21 They derisively open wide their mouth against me and say : There, there, our eye hath seen its desire.

22 This thou hast seen, O Lord, keep not still silence : O Lord, be not far from me.

23 Arouse thee, and awake for my judgement : O my God and my Lord for my cause.

24 Judge me, O Lord my God, according to thy right-

eousness : and let them not triumph over me.

25 Let them not say in their heart, There, there, this is just what we wanted : neither let them say, We have swallowed him up.

26 Let them be put to confusion and shame together, that rejoice at my hurt : let them be clothed with shame and dishonour, that boast themselves against me.

27 But let them be glad and rejoice, that delight in my righteous cause : yea, let them say alway, Blessed be the LORD, who hath delight in the prosperity of "his servant."

28 And as for my tongue, it shall be talking of thy righteousness : and all the day long of thy praise.

PSALM 36. *Dixit injustus.*

The rise and progress of sin

THAT God is not, is sin's own oracle to the ungodly man within his heart : there is no dread of God before his eyes.

2 For he flattereth himself in his own sight : that his guilt will not be found out, and he be hated.

3 So, the words of his mouth are unrighteous, and full of deceit : he leaveth off to behave himself wisely, and to do good;

4 Then, deviseth he mischief upon his bed, and hath taken his stand upon the way that is not good : neither at last, doth he shrink from any thing that is evil.

The abiding love of God

5 Thy loving-kindness, O LORD, reacheth unto the heavens : and thy faithfulness even unto the skies.

6 Thy righteousness standeth like the strong mountains, thy judgements are like the broad sea : thou, LORD, dost save both man and beast.

7 How precious is thy loving-kindness, O God : and the children of men take refuge under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them to drink of the stream of thy pleasures.

9 For with thee is the well-spring of Life : and in thy light do we see light.

10 O continue forth thy loving-

kindness unto them that know thee : and thy righteousness unto them that are upright in heart.

11 O let not the foot of pride overtake me : and let not the hand of the ungodly drive me forth from hearth and home.

12 There, there, are they fallen, all the workers of iniquity : they are thrust down, and shall not be able to rise again.

Day 7 EVENING PRAYER

PSALM 37. *Noli æmulari.*

Fret not nor worry, but trust

AGAINST the evil-doers be not thou envious : neither fret thou thyself because of the ungodly.

2 For they shall soon fade away like the grass : and wither even as the green herb.

3 Be doing good, and put thou thy trust in the Lord : dwell quietly in the land, and follow after faithfulness.

4 So shalt thou delight thee in the Lord : and he will grant thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he, even he, will bring it to pass;

6 He will make thy righteousness as clear as the light : and thy just dealing as the noonday.

7 Do thou be resigned to the Lord : and wait patiently for him.

8 But fret not thyself at one whose way doth prosper : against the man that bringeth wicked devices to pass.

9 Eschew wrath, and let go hot displeasure: fret not thyself, else shalt thou be moved to do evil.

10 Evil-doers shall be rooted out : but they that patiently wait for the Lord, those shall inherit the land.

11 For yet a little while, and the ungodly will be clean gone : thou shalt look after his place, and he will be away.

12 But the meek shall inherit the land : and shall be refreshed in the abundance of peace.

13 Go to, ye ungodly that plot against the righteous : and threateningly gnash upon him with your teeth;

14 The Lord doth laugh you

to scorn : for he foreseeth that the day of your fall is coming.

15 Have the ungodly drawn out the sword, and bent their bow : to cast down the poor and needy, and to slay such as are upright in way?

16 Their sword shall go through their own heart : and their bows shall be broken.

17 Is not the little that one righteous man hath : better than the abundant wealth of many wicked.

18 For the arms of the wicked shall be broken : but the LORD upholdeth the righteous.

19 Just is the LORD, and he regardeth with loving care the days of them that are whole-hearted : and their inheritance shall endure for ever.

20 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

21 Know for sure that the ungodly will end in ruin : and the enemies of the LORD shall be as quickly fading flowers of spring.

22 Yea, even as the mist when the sun ariseth : shall they vanish away.

23 Lo, the ungodly borroweth, and cannot pay it back : but the righteous dealeth graciously, and giveth.

24 For such as be blessed of God shall inherit the land : and they whom he curseth shall be rooted out.

25 Moreover, the LORD ordereth a good man's going : and maketh his way acceptable to himself.

26 Though he fall, he shall not be hurt : for the LORD upholdeth him with his hand.

27 Never, though I have been young, and now am old, have I seen the righteous forsaken : nor his seed begging their bread.

28 All the day long he dealeth graciously and lendeth : and his seed is blessed.

29 Oh put away evil, and do the thing that is good : and dwell for evermore.

30 For the LORD loveth the thing that is right : he forsaketh not his that be godly.

31 Preserved are they for ever : but as for the seed of the ungodly, it shall be rooted out.

32 The righteous shall inherit

the land : and dwell therein for ever.

33 Righteous men utter wisdom with their lips : and their tongue pronounceth true judgement.

34 The law of their God is in their heart : and none of their steps are unsteady.

35 See how the ungodly watcheth for the righteous : and seeketh occasion to slay him.

36 But the Lord will not leave him in his hand : nor suffer him to be condemned when he is judged.

37 Trust and wait thou for the Lord, and keep his way : and he shall so promote thee, that thou shalt inherit the land.

38 And when the ungodly are cut off : thou shalt see it.

39 Ungodly oppressors have I seen in great and terrible power : and spreading themselves like a leafy tree in its native soil.

40 I passed by,—and lo, he was gone : I sought him, but he could no where be found.

41 View the whole-hearted man and take heed unto the upright : how there is a future for the man of peace at the last.

42 But as for the transgressors, they shall go to ruin together : and the future of the ungodly is, that they shall be rooted out at the last.

43 Yea, verily, the salvation of the righteous cometh of the Lord : who is also their stronghold in the time of trouble.

44 And the Lord shall stand by them, and rescue them : he shall rescue them from the ungodly, and shall save them, because they have taken refuge in him.

Day 8 MORNING PRAYER

PSALM 38. *Domine, ne in furore.*

Prayer in acute anguish and suffering

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows have gone down deep into me : and thy hand hath come down heavily upon me.

3 There is no whole part in my flesh, because of thine indignation : neither is there any health in my bodily frame, because of my sin.

4 For mine iniquities are gone

over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds are noisome, and fester : because of my foolishness.

6 I am brought into so great trouble and misery : that I go moaning all the day long.

7 For my loins are filled with a burning fever : and there is no whole part in my body.

8 I am benumbed, and sore bruised : I have roared by reason of the disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart throbbeth, my strength hath failed me : and the light of mine eyes is gone from me.

11 My lovers and my friends stand aloof from my stroke : and my kinsmen stand afar off.

12 They also that seek after my life lay snares for me : and they that go about to do me evil talk of utter ruin, and meditate deceits all the day long.

13 But as for me, I am like a deaf man, and hear not : and as one that is dumb, who doth not open his mouth;

14 Yea, I am become even as a man that heareth not : and in whose mouth is no reply.

15 For in thee, O Lord, do I wait and hope : thou, even thou, wilt answer, O Lord my God.

16 For I said, Hear me, lest they, even mine enemies, should triumph over me : when my foot slippeth, they rejoice greatly against me.

17 And I, truly, am ready to halt : and my pain forsaketh me never.

18 For I do acknowledge mine iniquity : and am sorry for my sin.

19 But mine enemies without cause are mighty : and they that hate me wrongfully are many in number.

20 They also that reward me evil for good are mine adversaries : because I follow the thing that good is.

21 Forsake me not, O Lord : O my God, be not thou far from me.

22 Haste thee to help me : O Lord, my salvation.

Chap. II.

and tempestuous sea, and that out of the church there is no safe passage to heaven, the country we all hope to arrive at. It was always divided into two principal parts, *viz.* the Nave or Body of the church, and the Sacrarium, since called Chancel, from its being divided from the body of the church by neat rails, called in Latin *Cancelli*. The Nave was common to all the people, and represented the visible world; the Chancel was peculiar to the Priests and sacred persons, and typified heaven: for which reason they always stood at the East end of the church, towards which part of the world they paid a more than ordinary reverence in their worship; wherein, Clemens Alexandrinus[59] tells us, they had respect to Christ: for as the east is the birth and womb of the natural day, from whence the sun (the fountain of all sensible light) does arise and spring; so Christ, the true Sun of righteousness, who arose upon the world with the light of truth, when it sat in the darkness of error and ignorance, is in Scripture[60] styled the EAST: and therefore since we must in our prayers turn our faces toward some quarter, it is fittest it should be towards the East; especially since it is probable even from Scripture itself, that the Majesty and Glory of God is in a peculiar manner in that part of the heavens, and that the Throne of Christ and the splendor of his Humanity has its residence there[61]. In this Chancel always stood the Altar or Communion-table: which none were allowed to approach, but such as were in holy orders, unless it were the Greek Emperors at Constantinople, who were allowed to go up to the table to make their offerings, but were immediately to return back again[62].

The Chancels, why so called.

Always stood at the East end of the church, and why.

§. 4. But though the Christians of those times spared no convenient cost in founding and adorning public places for the worship of God; yet they were careful not to run into a too curious and over-nice superstition. No images were worshipped, or so much as used in churches for at least four hundred years after Christ: and therefore certainly, might things be carried by a fair and impartial trial of antiquity, the dispute about this point would soon

The use of images forbidden in the primitive church.

59 Strom. l. 7. p. 724. C.

60. In Zechariah iii. 8. and chap. vi. 12. the Messiah is called the BRANCH; and in Luke i. 78. the DAY-SPRING: in all which places the original words signify the EAST, and are so rendered in all other versions of the Bible.

61 See Mr. Gregory's Notes and Observations upon Scripture, chap. 18. p. 71, &c. and p. 4, 5, of his Preface, with some other parts of his works printed at London 1665.

62 Concil. Trull. Can. 69. tom. vi. Col. 1174. B.

be at an end. Nothing can be more clear than that the Christians were frequently challenged by the heathens for having no images nor statues in their churches, and that the Christian apologists never denied it; but industriously defended themselves against the charge, and rejected the very thoughts of any such thing with contempt and scorn: as might be abundantly shewn from Tertullian, Clemens Alexandrinus, Origen, Minutius Felix, Arnobius, and Lactantius. But I shall only cite one of them, and that is Origen, who, amongst other things, plainly tells his adversary (who had objected this to the Christians) that the images, that were to be dedicated to God, were not to be carved by the hands of artists, but to be formed and fashioned in us by the word of God; *viz.* the virtues of justice and temperance, of wisdom and piety, &c. that conform us to the image of his only Son. "These," says he, "are the only statues formed in our minds; and by "which alone we are persuaded it is fit to do honour to "him, who is the *image of the invisible God*, the prototype "and archetypal pattern of all such images[63]." Had Christians then given adoration to them, or but set them up in their places of worship; with what face can we suppose they could have told the world, that they so much abhorred them? But more than this the council of Illiberis, that was held in Spain some time before Constantine, expressly provides against them; decreeing[64], that "no pictures ought to be in the church, nor that any thing "that is worshipped and adored should be painted upon the walls:" words too clear to be evaded by the little shifts and glosses which the expositors of that canon would put upon it. The first use of statues and pictures in the churches was merely historical, or to add some beauty and ornament to the place, which after-ages improved into superstition and idolatry. The first we meet with upon good authority is no older than the times of Epiphanius, and then too met with no very welcome entertainment; as may appear from Epiphanius's own Epistle to John then Bishop of Jerusalem[65]: where he says, that coming to Anablatha, a village in Palestine, and going into a church to pray, he espied a curtain hanging over the door, whereupon was painted the image of Christ, or of some saint: which when he had looked upon, and saw the image of a man hanging up in the church, contrary to the authority

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63 Contr. Cels. l. 8. part 2. p. 521. E.

64 Can. 36. tom. i. col. 974.

65 Epiphan. tom. ii. p. 317.

16 Yea, they are more in number than the hairs of my head : and my heart hath failed me.

(17–22, duplicate = Ps. 70)

17 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

18 Let them be ashamed, and confounded together, that seek after my life to sweep it away : let them be turned backward, and brought to dishonour, that delight in my hurt.

19 Let them be dumbfounded, because of their disappointment : that do now say unto me, There, there.

20 But let all those that seek thee be joyful and glad in thee : and let all such as love thy salvation say continually, The Lord be praised.

21 As for me, I am poor and needy : yet the Lord thinketh upon me.

22 Thou, even thou, art my help and my deliverer : O my God, make no long tarrying.

PSALM 41. *Beatus qui intelligit.*

Loneliness in sickness

HAPPY is he that considereth the poor and needy : the Lord will deliver him in the time of trouble.

2 The Lord will preserve him, and keep him alive, that he may be happy in the land : and give thou not him over unto the greed of his adversaries.

3 The Lord will support him, when he lieth sick upon his bed : nay, thou hast already turned his sickness into health.

4 As for me I said, Lord, be gracious unto me : heal me body and soul, for I have sinned against thee.

5 But mine enemies wish me evil : When will he die, and his name perish?

6 Though if one of them come in to see me, he feigneth friendship and speaketh insincerity : his heart conceiveth malice within himself, and when he goeth forth he giveth it speech.

7 All they that hate me whisper together against me : even against me do they imagine evil for me.

8 "A fell disease," say they, "hath got hold of him and cleaveth fast unto him : and now that he lieth, he will rise up no more."

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath lifted up his heel against me.

10 But thou, O LORD, be thou gracious unto me : raise thou me up again, that I may requite them their due reward.

11 By this shall I know that thou delightest in me : that mine enemy doth not shout in triumph over me.

12 And as for me, because of my honesty of purpose, thou wilt hold me fast : and set me before thy face for ever.

13 Blessed be the LORD, the God of Israel : from everlasting to everlasting. Amen, and Amen.

THE SECOND BOOK. PSS. 42 TO 72. GENERALLY NATIONAL.

DAY 9 MORNING PRAYER

PSALM 42. *Quemadmodum.*

Yearning for home

LIKE as the hart panteth after the water-brooks : so panteth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the Living God : when shall I come home and see God face to face?

3 My tears have been my bread day and night : while they daily say unto me, Where is thy God?

4 Now when I think thereupon, I pour out my heart by myself : how I was wont to pass along with the throng, and lead them slowly up unto the house of God;

5 With the voice of praise and thanksgiving : a festal multitude on pilgrimage.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 O wait and hope thou in God : for I shall yet give him thanks, who is the health of my countenance, and my God.

8 My soul is cast down within me : therefore do I remember thee here from the land of Jordan, and the Hermon peaks,

9 Where, on the rugged fell

one ravine is calling to another : with the roar of their cataracts.

10 Even so too all thy breakers and thy roll of waters : are going over me.

11 Yet the Lord used to give his loving-kindness charge concerning me in the day-time : and in the night-season did I sing of him, and make my prayer unto the God of my life.

12 O let me say unto God my Rock, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

13 My frame is racked with pangs that conquer trust as with a sword : while mine adversaries taunt me bitterly;

14 Namely, while they say daily unto me : Where is thy God?

15 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

16 O wait and hope thou in God : for I shall yet give him thanks, who is the health of my countenance, and my God.

PSALM 43. *Judica me, Deus.*

RIGHT me, O God, and defend my cause against a pitiless nation : O rescue me from crafty and crooked men.

2 For thou art my stronghold God; why hast thou cast me off : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy Light and thy Truth, that they may lead me : and bring me home unto thy holy hill, and to thy dwelling;

4 That I may come again unto the altar of God, even unto God, my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

6 O wait and hope thou in God : for I shall yet give him thanks, who is the health of my countenance, and my God.

DAY 9 EVENING PRAYER

PSALM 44. *Deus, auribus.*

Lament in national disaster

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time, even in the days of old;

2 How thou with thine own hand didst uproot the nations, and plant them in : how thou didst hew down the peoples, and make Israel to spread abroad.

3 For not through their own sword gat they the land in possession : neither was it their own arm that brought them the victory;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst pleasure in them.

5 It was thou, even thou, my King, O God : that didst ordain the victories of Jacob.

6 Through thee did we thrust back our foes : and in thy Name did we tread them under, that rose up against us.

7 For not in my bow will I trust : it is not my sword that can win me the victory.

8 But it is thou that didst save us from our foes : and didst put them to confusion that hate us.

9 To God have we ever continually given the praise : and unto thy Name will we for ever give thanks.

10 And yet now thou hast cast us off, and brought us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs before our foes : so that they which hate us plunder at their will.

12 Thou lettest us be butchered like sheep : and hast scattered us among the nations.

13 Thou sellest thy people for nought : and takest no gain by their price.

14 Thou makest us to be the jeer of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a very by-word among the nations : and that the peoples shake their heads at us.

16 All the day long is my dis-

honour before me : and the shame of my face hath covered me;

17 At the voice of the scoffer and blasphemer : at the mien of the enemy and the revengeful.

18 And though all this be come upon us, yet have we not forgotten thee : nor have we been false to thy covenant.

19 Our heart is not turned back : neither have our steps gone out of thy way;

20 That thou shouldst therefore have crushed us down on the field of battle, a prey where the jackals roam : and covered us with the shadow of death.

21 If we had forgotten the Name of our God, or spread forth our hands to any strange god : would not God find it out? for he—he knoweth the very secrets of the heart.

22 Nay, but for thy sake is it that we are killed all the day long : and are accounted as sheep for the slaughter.

23 Awake, why sleepest thou, O Lord : arouse thee, and cast us not off for ever.

24 Wherefore is it that thou hidest thy face : wilt thou clean forget our misery and our oppression?

25 For our soul is bowed down even unto the dust : we be utterly prostrate and crushed.

26 Arise, for our help : and set us free for thy loving-kindness' sake.

PSALM 45. *Eructavit cor meum.*

Ideal of kingly virtues and moral rule

MY heart is astir with a goodly matter : I address my work unto the King.

2 My tongue is the pen : of a ready writer.

The Bridegroom

3 Thou art the fairest among the children of men : full of grace are thy lips, therefore God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O Mighty Champion : gird on thy glory and thy majesty.

5 Good luck have thou with thine honour : ride on, and press through on behalf of truth, of meekness, and of righteousness; and may thy right hand teach thee to do wondrous things.

6 Sharp be thine arrows, and

may nations fall under thee : pierced to the heart be the foes of the King.

7 Thy throne be as God's throne for ever and ever : a sceptre of equity be the sceptre of thy kingdom.

8 Thou hast loved righteousness, and hatest iniquity : therefore it is that God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : the music of stringed instruments out of the ivory palaces doth welcome thee home with joy.

10 Kings' daughters go in thy goodly array : upon thy right hand doth stand the queen mother in gold of Ophir, and thus doth she say,

The Bride

11 "Hearken, O daughter, see and behold, incline thine ear : forget also thine own people, and thy father's house;

12 So shall the King have pleasure in thy beauty : for he is thy lord, and do thou homage unto him.

13 Lo, the daughter of Tyre is there with gifts for thee : yea the wealthiest of the peoples of the earth shall sue for thy favour."

14 Sheer splendour is the King's daughter as she cometh forth from her tiring within : her clothing is of chequerwork inwrought with gold.

15 She shall be escorted unto the King over richly woven carpets : the maidens that be her fellows bear her company, and are brought unto thee.

16 With joy and gladness shall they be escorted : and go in unto the King's palace.

17 Unto the place of thy fathers may thy sons succeed : whom mayest thou set as princes throughout all the earth.

18 I will make thy name to be remembered from one generation to another : therefore shall the peoples give thanks unto thee, world without end.

Day 10 MORNING PRAYER

PSALM 46. *Deus noster refugium.*

True source of power is the Invisible

GOD is our refuge and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof are in tumult and foam : and though the mountains shake at the proud swelling of the same.

4 The Lord of hosts is with us : the God of Jacob is our sure defence.

5 There is a river of the water of life, the quiet streams whereof make glad the City of God : the holiest dwelling-place of the Most High.

6 God is in the midst of her, therefore shall she not be moved : God shall help her, at morning dawn.

7 Nations are in tumult, kingdoms make much ado : God's thunders peal, the earth doth melt away.

8 The Lord of hosts is with us : the God of Jacob is our sure defence.

9 O come hither, and behold the works of the Lord : what wondrous things he hath wrought upon the earth.

10 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the war wagons in the fire.

11 "Be still, and know that I am God : I will be exalted among the nations, and I will be exalted in the earth."

12 The Lord of hosts is with us : the God of Jacob is our sure defence.

PSALM 47. *Omnes gentes, plaudite.*

The Universal King

O CLAP your hands together, all ye peoples : O shout unto God with the voice of triumph.

2 For the Lord the Most High and dread : is the great King over all the earth.

3 He subdued peoples under us : and nations under our feet.

4 He chose out our heritage for

us : even the land that was the pride of Jacob, whom he loved.

5 God is gone up on high with a merry noise : and the LORD with the sound of the trump.

6 O make melody unto our God, make melody : O make melody unto our King, make melody.

7 For God is the King of all the earth : make ye melody with a skilful strain.

8 God doth reign over the nations : God hath taken his seat upon his holy throne.

9 The princes of the peoples are gathered together to be the people of the God of Abraham : for to God, our shield, exalted on high, doth the whole world belong.

PSALM 48. *Magnus Dominus.*

The City of God

GREAT is the LORD, and highly to be praised : in the City of our God, even upon his holy hill.

2 Beautiful in elevation, and the joy of the whole earth is mount Sion : upon the north-side lieth the citadel of the great King;

3 In her palaces : God hath made himself known as a sure defence.

4 For lo, the kings assembled themselves : and came onward together.

5 They saw, were straightway amazed : were affrighted, and fled in alarm.

6 Shuddering took hold of them there : pangs, as of a woman in travail.

7 They were wrecked : as thine east wind wrecketh the giant ships of the sea.

8 Like as we had heard, so see we now in the City of the LORD of hosts, in the City of our God : that God will uphold the same for ever.

9 In the midst of thy Temple, O God : do we meditate on thy loving-kindness;

10 According unto thy Name, O God, so is thy praise unto the world's end : thy right hand is full of righteousness.

11 Let the mount Sion rejoice, and the daughters of Judah be glad : because of thy judgements.

12 Walk about Sion, and go round about her : and reckon up the towers thereof.

13 Mark ye well her bulwarks

unscathed, go to and fro within her palaces : that ye may tell them that come after.

14 For this God is our God for ever and ever : he, even he, will be our guide to all eternity.

Day 10 EVENING PRAYER

PSALM 49. *Audite hæec, omnes.*

What shall it profit a man to gain the whole world

O HEAR ye this, all ye peoples : ponder it with your ears, all ye that dwell in this fleeting world;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to a parable : and propound my dark riddle upon the harp.

5 "Wherefore should I fear in the days of evil : and when the iniquity of them that would supplant me compasseth me round about?

6 Even of them that put their trust in their wealth : and boast themselves in the multitude of their riches."

7 But none of them can by any means ransom a brother : nor give unto God the price of his life;—

8 (For too costly is it to ransom their life : therefore he must let that alone for ever;)—

9 So that he should live on perpetually : and see not the grave.

10 Truly see he must that even wise men die, as well as the ignorant and foolish : they all perish alike and abandon their wealth unto other.

11 And yet they think that their houses shall continue for ever, and that their dwelling-places shall endure from one generation to another : and call the lands after their own names.

12 Nevertheless, man doth not abide in honour : he may be compared unto the beasts that are no more.

13 This is the way of them that are self-confident : and the latter end of them that are pleased with their mouthfuls of this life.

14 Like a flock they are ready for folding in Hell, with Death for their shepherd : in the morning the upright awaketh to

find that over what was once theirs he now beareth rule.

15 While their forms in the grave waste away : far indeed from their erst lordly dwelling.

16 But God of a surety will ransom my life from Hell's grasp : for he taketh me unto himself.

17 So be not thou fretted, though one waxeth rich : when the wealth of his house be increased;

18 For he shall carry nothing away with him when he dieth : neither shall his pomp descend after him.

19 Though while he lived, he counted himself an happy man : —(and so long as thou art in prosperity, men will speak good of thee)—

20 Yet shall he follow the generation of his fathers : who shall never again see the light.

21 Man being in honour without understanding : becometh like unto the beasts that are no more.

PSALM 50. *Deus deorum.*

True worship

THE LORD, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion the perfection of beauty : God hath shined forth.

3 Let our God come, and not keep silence : there goeth before him a consuming fire, and a mighty tempest is stirred up round about him.

4 He calleth to the heavens above : and to the earth, that he may judge his people;—

5 "Gather my faithful together unto me : those that have made a covenant with me by sacrifice;

6 And the heavens shall declare his righteousness : for God himself is about to judge."

7 "Hear, O my people, let me speak : let me testify against thee, O Israel; God, even thy God am I.

8 Not for thy sacrifices will I reprove thee : truly thy burnt-offerings are continually before me.

9 I will take no bullock out of thine house : nor he-goats out of thy folds.

10 For mine are all the beasts of the forest : and so are the cattle upon a thousand hills.

11 I know all the birds upon the mountains : and all that moveth in the field are in my sight.

12 If I were hungry, I would not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : or drink the blood of goats?

14 Offer unto God the sacrifice of thanksgiving : and so pay thy vows unto the Most High.

15 And call upon me in the time of trouble : I will rescue thee, and thou shalt glorify me."

16 But unto the ungodly saith God : "What right hast thou to talk of my statutes, or to take my covenant in thy mouth;

17 Whereas thou hatest discipline : and hast cast my words behind thee?

18 Seest thou a thief, thou joyest in his company : and with the adulterers thou makest common cause.

19 Thou hast let loose thy mouth for evil : and thy tongue contriveth deceit.

20 Thou sittest and speakest against thy brother : yea, and dost slander thine own mother's son.

21 These things hast thou done, and should I keep silence? thou thoughtest that I was altogether even such a one as thyself : but I will reprove thee, and set in order before thee the things that thou hast done."

22 O now consider this, ye that forget God : lest I pluck you away, and there be none to deliver.

23 Whoso offereth the sacrifice of thanksgiving, he honoureth me : and to him that ordereth his conduct aright will I shew the salvation of God.

Day 11 MORNING PRAYER

PSALM 51. *Miserere mei, Deus.*

True penitence

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my transgressions : and my sin is ever before me.

4 Against thee only, against thee have I sinned, and done that which is evil in thy sight : therefore to thee alone is the right of giving sentence, and what thou judgest none can question.

5 Behold, from my birth is my weakness of purpose : and by nature to sin am I prone.

6 But lo, thou requirest truth in the inward parts : make me therefore to understand wisdom in mine inmost heart.

7 Purge me with hyssop, and I shall be clean : wash thou me thoroughly, and I shall be whiter than snow.

8 Oh make me to hear of joy and gladness : that my whole being, now sore crushed by thee, may once again rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Create me a clean heart, O God : and renew a steadfast spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the joy and comfort of thy help again : and uphold me with a spirit ever eager and ready to do right.

13 So will I teach thy ways unto transgressors : and sinners shall return unto thee.

14 Deliver me from death, my due, O God, that art the God of my salvation : and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips : and my mouth shall shew forth thy praise.

16 For thou delightest not in sacrifice, else would I give it thee : thou hast no pleasure in whole burnt-offering.

17 The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

18 O be favourable and gracious unto Sion : build thou again the walls of Jerusalem.

19 For then shalt thou delight in the sacrifices of righteousness, in the peace-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM 52. *Quid gloriaris?*
The doom of Arrogance

WHY boastest thou thyself, thou tyrant : that thou canst do mischief?

2 Whereas the loving-kindness of God : endureth continually.

3 Thy tongue deviseth ruin and death : and with lies thou cuttest like a sharp razor.

4 Thou lovest evil more than good : falsehood more than righteousness.

5 Thou lovest to speak all devouring words : O thou deceitful tongue.

6 Therefore shall God likewise for his part clean tear thee down for ever : he shall grasp thee, and pluck thee out of thy dwelling, and root thee up out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh at him, saying,

8 "Lo, there is the man that took not God for his stronghold : but trusted unto the multitude of his riches, and strengthened himself in his wealth."

9 As for me, I am like an evergreen olive-tree in the house of God : my trust is in the loving-kindness of God for ever and ever.

10 I will alway give thanks unto thee because thou hast done it : and declare before the faithful that thy name is good.

Day 11 EVENING PRAYER

PSALM 53. *Dixit insipiens.*
The destroyers of the nation
(Duplicate Ps. 14)

THE foolish body doth say in his heart : Tush, there is no God.

2 Corrupt are they, and become abominable in their wickedness : there is not one that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone back out of the way, they are altogether become rotten and impure : there is none that doeth good, no not one.

5 Shall they not come to rue their folly all they that are such

workers of iniquity : who live by devouring my people, and call not upon God?

6 There were they brought into panic terror where no fear was : for God hath scattered the bones of him that encamped against thee;

7 Thou didst put them to shame : for God doth bring to nought them that think nought of him.

8 Oh, that the salvation were given unto Israel out of Sion : when God turneth the captivity of his people : then should Jacob rejoice, and Israel be right glad.

PSALM 54. *Deus, in Nomine.*

Prayer in peril from oppression

SAVE me, O God, for thy Name's sake : and right me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For aliens are risen up against me : and violent men, which have not God before their eyes, seek after my life.

4 Behold, God is my helper : the Lord is the Upholder of my soul.

5 He will requite their evil unto them that lie in wait for me : destroy thou them in thy truth.

6 With a free-will offering will I sacrifice unto thee, and give thanks unto thy Name, O LORD : for it is good.

7 For he hath delivered me out of all my distress : and mine eye hath seen its desire upon my spying foes.

PSALM 55. *Exaudi, Deus.*

In distress from faction and party spirit

HEAR my prayer, O God : and hide not thyself from my supplication.

2 Attend unto me, and answer me : I am restless in my musing, and distracted.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief; so maliciously are they set against me.

4 My heart is disquieted within me : and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then

would I fly away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would haste me there to a shelter : from the stormy wind and tempest.

9 Confound their tongues, O Lord, and divide them in speech : for I have seen Violence and Strife in the city.

10 Day and night they make their round upon the walls thereof : Iniquity and Mischief are in the midst of it.

11 Very Ruin and Death are therein : Oppression and Guile depart not out of their streets.

12 For it is not an open enemy, that hath reviled me : for then I could have borne it.

13 Neither is it one that owed me evil will that did threaten me : for then I would hide myself from him.

14 But it is even thou, mine equal : my comrade, and mine own familiar friend.

15 We were wont to hold sweet converse together : and lovingly walked we together in the house of God.

16 Let Ruin seize them, and though now in their full strength, let them be brought to an utter end : for Evil of every kind is in their dwellings, and in their heart.

17 As for me, I will call unto God : and the Lord will save me.

18 In the evening, and morning, and at noon-day will I lament, and make moan : and he—he doth hear my voice.

19 It is he that hath set my soul free and in peace that none should come nigh me : for there were many that strove against me.

20 Yea, even God, that is enthroned from of old, shall hear me, and bring them down : even the men that have no changes of fortune and who fear not God.

21 He put forth his hands against such as were at peace with him : and so he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords,—

23 "O cast thy burden of care upon the LORD, and he—he will sustain thee : he will not alway leave the righteous in unquietness."—

24 But thou, O God, shalt bring them down into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : but as for me, my trust shall be in thee, O LORD.

DAY 12 MORNING PRAYER

PSALM 56. *Miserere mei, Deus.*

Trust in God amid danger

BE gracious unto me, O God, for man would trample and tread me down : he is daily fighting, and oppressing me.

2 All the day long they that lie in wait for me are busying themselves to tread me under their feet : for they be many that haughtily fight against me.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word of promise : in God have I put my trust, I will not fear; what can flesh do unto me?

5 All the day long they distort my words : all their thoughts are against me for evil.

6 They hold all together, and keep themselves close : and mark my steps, how they may lay wait for my life.

7 Shall they escape for their iniquity : do thou, O God, in thy displeasure cast all such people down.

8 Thou hast count of each and all of my wanderings as fugitive from hearth and home : put my tears into thy bottle, are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : whereby I know that thou my God art for me.

10 I will praise God because of his word of promise : in the LORD'S word will I comfort me.

11 Yea, in God have I put my trust, I will not fear : what can man do unto me?

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks and praise.

13 For thou hast delivered my life from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM 57. *Miserere mei, Deus.*

Man's necessity and God's glory

BE gracious unto me, O God, be gracious unto me, for in thee hath my soul taken refuge : yea, under the shadow of thy wings shall be my refuge, until this storm of tyranny be over-past.

2 I will cry unto God Most High : even unto God who will complete the good work that he hath in hand for me.

3 He will send from heaven and save me : and put to shame and disappoint him that would swallow me up.

4 God will send forth his loving-kindness and his truth : though my soul is among lions,

5 And though I lie even among the children of men, that are aflame : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Be thou exalted, O God, above the heavens : and let thy glory be above all the earth.

7 They have laid a net for my feet, but their own life is brought down thereby : they have digged a pit before me, but are fallen into the midst of it themselves.

(8–12, duplicate = Ps. 108. 1–5)

8 O God, my heart is steadfast, my heart is ready : I will sing, and make melody.

9 Awake, my soul; awake, lute and harp : I myself will awake the dawn.

10 I will give thanks unto thee, O Lord, among the peoples : and I will make melody unto thee among the nations.

11 For the greatness of thy loving-kindness reacheth unto the heavens : and thy truth unto the skies.

12 Be thou exalted, O God, above the heavens : and let thy glory be above all the earth.

PSALM 58. *Si vere utique.*

Denunciation of unjust judges

DO ye indeed, O ye high and mighty, decree that which is right : and do ye judge with equity the children of men?

2 Nay, ye devise unrighteous-

ness in your heart : and ye weigh out in the land the violence of your hands.

3 The ungodly are perverse, even from their very birth : from their earliest days, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouth : tear out the great teeth of the lion-whelps, O LORD.

7 Let them melt away like water that runneth apace : and when they shoot their arrows let them be powerless to hurt.

8 Let them be as the snails that dissolve as they crawl : and be like the untimely fruit of a woman that hath never set eyes on the sun.

9 Before ever your pots can feel the blaze of the thorns, with a whirlwind of wrath will he sweep them away : and their hope of a feast be clean gone.

10 The righteous shall rejoice when he seeth the vengeance : and with triumph advance now his foes are no more.

11 So that all men shall say, Verily there is a reward for the righteous : verily there is a God that judgeth in the earth.

DAY 12 EVENING PRAYER

PSALM 59. *Eripe me de inimicis.*

Beleaguered by pitiless foes

DELIVER me from mine enemies, O my God : set me on high from them that rise up against me.

2 O deliver me from the workers of iniquity : and save me from the blood-thirsty men.

3 For lo, they lie in wait for my life: the mighty are gathered together against me, without any offence or fault of mine, O LORD.

4 For no iniquity of mine do they run and prepare themselves : arouse thee, come thou to meet me, and behold.

5 And do thou, O LORD God of hosts, thou God of Israel, awake to visit all the nations : and be not gracious unto any

that be treacherous and workers of iniquity.

6 Though evening after evening do they come : howling like dogs, and prowl round about the city;

7 Behold, they brag with their mouth, and swords are in their lips : for who, say they, doth hear?

8 Yet thou, O Lord, shalt have them in derision : thou shalt laugh all the nations to scorn.

9 Unto thee, O my strength, will I make melody : for thou, O God, art my high tower.

10 My God with his loving-kindness will come to meet me : and God shall let me see my desire upon them that lie in wait for me, my spying foes.

11 Slay them not, lest my people forget it : but make them wander to and fro as outcasts by thy power, and bring them down, O Lord, our shield.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their talking is of cursing and lies.

13 Bring them to nought in thy wrath, bring them to nought, that they be no more : and let them know that it is God that ruleth in Jacob, and unto the ends of the world.

14 Though evening after evening do they come : howling like dogs, and prowl round about the city,

15 Though they run here and there for meat : and tarry all night if they be not satisfied;

16 Yet as for me, I will sing of thy power, yea I will sing aloud of thy loving-kindness betimes in the morning : for thou hast been my high tower and refuge in the day of my distress.

17 Unto thee, O my strength, will I make melody : for thou, O God, art my high tower, and my God, loving-kindness itself.

PSALM 60. *Deus, repulisti nos.*

After grave national disaster

O GOD, thou hast cast us off, and broken us down : thou hast been so sore displeased at us; O turn thee and comfort us now again.

2 Thou that hast made the land to tremble, and hast rent it :

heal the sores thereof, for it shaketh.

3 Thou hast caused thy people to see hard things : thou hast made us to drink a draught of staggering wine.

4 Hast thou given a standard to such as fear thee : and led them forth only that they may betake themselves to flight from before the bow of the enemy?

(5–12, duplicate = Ps. 108. 6–13)

5 That thy beloved may be delivered : O save with thy right hand, and answer thou us.

6 God hath promised by his holiness,—let me rejoice thereat—"I will divide Shechem as victor on the west : and mete out the valley of Succoth on the east of Jordan.

7 Gilead is mine, and mine is Manasseh : Ephraim also is the defence of my head, Judah is my sceptre of rule;

8 Moab shall be my wash-pot, unto Edom will I cast off my shoe : over Philistia will I shout in triumph."

9 O who will bring me as victor into the entrenched city : who will lead me right through into Edom?

10 Wilt not thou, O God, who hast cast us off : thou, O God, that wentest not forth with our hosts?

11 O give thou us thy help against the adversary : for vain is the help of man.

12 Through God shall we yet do valiantly : for it is he that will tread down our adversaries.

PSALM 61. *Exaudi, Deus.*

Prayer for the nation in its dispersion

HEAR my loud cry, O God : attend unto my prayer.

2 From the ends of the earth do I call unto thee : when my heart is overwhelmed.

3 O lead me up unto the rock that is too high for me to reach alone : for thou hast ever been a refuge for me, and a strong tower against the enemy.

4 O let me be guest in thy tent for evermore : let me take refuge under the covert of thy wings.

5 For thou, O LORD, thou hast hearkened to my vows : and hast given their heritage, even the Holy Land, unto those that fear thy Name.

6 O grant the King a long

life : may his years endure throughout many generations.

7 May he sit enthroned before God for ever : O appoint thy loving-kindness and faithfulness, that they may preserve him.

8 So will I alway make melody unto thy Name : that I may daily perform my vows.

Day 13 MORNING PRAYER

PSALM 62. *Nonne Deo?*

In quietness and in confidence shall be your strength

UNTO God alone doth my soul look in patient calm : for of him cometh my salvation.

2 He alone is my Rock and my salvation : he is my high tower, so that I shall not be greatly shaken.

3 How long will ye set upon a man battering him all of you : like a toppling wall and like a tottering fence.

4 They consult only how to thrust him down from his dignity : their delight is in lies; they each of them give good words with their mouth, but curse with their heart.

5 Unto God alone doth my soul look in patient calm, for of him cometh my hope.

6 He alone is my Rock and my salvation : he is my high tower, so that I shall not be greatly shaken.

7 In God is my health, and my glory : the rock of my stronghold and my refuge is God.

8 O put your trust in him alway, ye people : pour out your heart before him, for God is our refuge and hope.

9 Men of low degree are only a breath, and men of high degree a lie : being weighed in the balances, they are altogether lighter than a breath itself.

10 O put not your trust in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 One thing hath God spoken, two things are there which I have heard : that "strength belongeth unto God";

12 And that "unto thee, O Lord, belongeth loving-kind-

ness" : for thou art he that rendereth unto every man according to his work.

PSALM 63. *Deus, Deus meus.*

Longing for communion with God

O GOD, thou, even, thou art my God : earnestly do I seek thee.

2 My soul thirsteth for thee, my flesh also craveth after thee : in a barren and dry land where no water is.

3 As I have once seen thee in the sanctuary : that I might again behold thy power and thy glory.

4 For thy loving-kindness is better than life itself : my lips shall praise thee.

5 As long as I live will I gratefully bless thee : and lift up my hands in thy Name.

6 My soul is satisfied, even as it were with marrow and fatness : when my mouth singeth praise to thee with joyful lips;

7 When I remember thee on my bed : and meditate upon thee in the night-watches.

8 Because thou hast been my helper : therefore under the shadow of thy wings can I shout for joy.

9 My soul cleaveth unto thee : thy right hand doth hold me fast.

10 But those that seek my life to destroy it : shall go into the nethermost parts of the earth.

11 They shall be given over to the edge of the sword : and remain a prey on the field of battle where they fell.

12 But the king shall rejoice in God; all they also that are true liegemen of his shall glory : for the mouth of them that speak lies shall be stopped.

PSALM 64. *Exaudi, Deus.*

Craft overreacheth itself

HEAR my voice, O God, in my sad plaint : guard my life from the terror of the enemy.

2 Hide me from the secret plots of the evil-doers : and from the blustering throng of the workers of iniquity;

3 Who have whet their tongue like a sword : and aimed their arrow—a poisonous word;

4 That they may from their hiding-place shoot at him that is blameless : suddenly shoot at him, and not be afraid.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say that no one will see them.

6 They devise villainies; "We have," say they, "perfected a well thought-out scheme" : that they keep secret among themselves, every man in the deep of his heart.

7 They may scheme—but God shall shoot at them : with a swift arrow suddenly are they wounded,

8 And are made to stumble, their own tongue being against them : insomuch that all who see their desire upon them will wag the head in scornful triumph.

9 And all men shall stand in awe and say, This hath God done : for they will perceive that it is his work.

10 The righteous will rejoice in the Lord, and take refuge in him : and all they that are upright in heart will be glad thereof.

Day 13 EVENING PRAYER

PSALM 65. *Te decet hymnus.*

Thanksgiving at spring festival

PRAISE waiteth for thee, O God, in Sion : and unto thee shall the vow be performed.

2 O Thou that hearest prayer : unto thee doth all flesh come.

3 Though my misdeeds are ever more and more against me : thou, even thou, wilt purge away our sins.

4 Happy is the man, whom thou choosest, and bringest near unto thee, that he may abide in thy courts : O fain would we be satisfied with the goodness of thy house, even of thy holy temple.

5 With wonderful things in thy righteousness, hast thou answered us, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that are afar off upon the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the seas : the roaring of their waves, and the tumult of the peoples.

8 So that they who dwell in

the uttermost parts of the earth are awed at thy signs : thou that makest the outgoings of the morning and evening alike to ring out their joy.

9 Thou hast visited the earth, and watered it : thou makest it very plenteous,

10 The stream of God's rain from above is full of water : thou providest them corn, when thou hast so prepared the earth,

11 By drenching its furrows, settling down its ridges : thou makest it soft with showers of rain, and blessest the springing growth thereof.

12 Thou hast crowned the year with thy goodness : and the clouds, on which thou coursest, do shower abundance.

13 They shower it upon the pastures of the open fields : and the little hills are girt with dancing joy.

14 The meadows are clothed with flocks : the valleys also stand so thick with corn, that they do laugh for joy and sing.

PSALM 66. *Jubilate Deo.*

The God of nature and of history

O BE joyful in God, all ye lands : make melody unto the glory of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy strength shall thine enemies submit themselves unto thee.

3 For all the world doth worship thee : make melody unto thee, aye, make melody unto thy Name.

4 O come hither, and behold the works of God : how awe-inspiring he is in his doing toward the children of men.

5 He turned the sea into dry land, they went through the river on foot : there did we rejoice in him,

6 Who ruleth by his might for ever; his eyes keep watch over the nations : let not the refractory exalt themselves.

7 O bless our God, ye peoples : and make the voice of his praise to be heard;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast severely tried us, like as silver is smelted and refined.

10 Thou broughtest us into the dungeon : and laidest a crushing load upon our loins.
11 Thou didst cause men to ride over our heads : we went through fire and through water, but thou hast brought us out into a place of liberty.

12 I will come into thine house with burnt-offerings, and will pay thee my vows : which I promised with my lips, and spake with my mouth, when I was in distress.
13 I will offer unto thee burnt-offerings of fatlings, with the sweet smoke of rams : I will prepare for sacrifice bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.
15 Unto him did I call with my mouth : and gave him high praises with my tongue.
16 If I had intended iniquity in mine heart : the Lord would not have heard me.
17 But verily God hath heard : he hath attended unto the voice of my prayer.
18 Blessed be God who hath not turned away my prayer : nor withheld his loving-kindness from me.

PSALM 67. *Deus misereatur.*
Hymn for harvest home

GOD be gracious unto us, and bless us : and shew us the light of his countenance;
2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the peoples give thanks unto thee, O God : yea, let the peoples, all of them, give thanks unto thee.
4 O let the nations rejoice and be glad : for thou wilt judge the peoples with equity, and lead and guide the nations upon earth.
5 Let the peoples give thanks unto thee, O God : yea, let the peoples, all of them, give thanks unto thee.
6 The land hath yielded her increase : and God, even our own God, doth give us his blessing.
7 God doth bless us : and let all the ends of the world fear him.

DAY 14 MORNING PRAYER

PSALM 68. *Exurgat Deus.*

The God of deliverances

"LET God arise, and let his enemies be scattered : let them also that hate him flee before him."

2 As smoke before wind is driven away, so drive thou them away : and like as wax melteth at the fire, so vanish the ungodly at the presence of God.

3 But let the righteous be glad and rejoice at the presence of God : let them also be merry and joyful.

4 O sing unto God, make melody unto his Name : cast up a high way for him that advanceth through the desert steppes; the LORD is his Name, rejoice ye at his presence.

5 A Father of the fatherless, and the defender of the cause of the widows : is God in his holy habitation.

6 He is the God that maketh the desolate to return home, and bringeth forth the prisoners into prosperity : but letteth the refractory dwell cheerless where they be in a barren land.

Triumphs of the past

7 O God, when thou wentest forth before thy people : when thou marchedst through the wilderness,

8 The earth did tremble, and the heavens poured down rain at the presence of God : even yon Sinai shook at the presence of God, the God of Israel.

9 Oft and again, O God, didst thou shower down upon thy desert-wearied tribes and heritage : a bounteous and life-giving rain,

10 That so unto the Holy Land thy folk might take their way and dwell therein : for thou, O God, dost ever of thy goodness for the poor provision make.

11 The Lord gave the word : great was the company of the women that bare the tidings,—

12 "Kings with their armies do flee, do flee : and the housewife at home divideth the spoil.

13 Will ye lie at ease among the sheep folds, when ye might go forth : and return to your homesteads all a-glitter with spoil;—

14 Like the doves that come

home their wings and feathers all bright : with sheen of silver and gold in the evening sun;—

15 When yonder the Almighty is scattering kings : and they are falling as thick as snow-flakes on the dark hillside?"

16 The highland of Bashan is a goodly highland : even a range of many peaks is the range of Bashan.

17 Why frown ye and look down askance, ye mountain peaks, at the hill on which it pleaseth God to dwell : yea, the Lord will abide thereon for ever.

18 The chariots of God are myriads twice told, even thousands upon thousands : and with them the Lord hath come from Sinai into his sanctuary.

19 Thou art gone up on high, to Sion thou hast led up thy train of captives, and received the tribute offered by the vanquished : yea, even the refractory are content, that the Lord God should for ever there abide among them.

Of the present

20 Blessed be the Lord, day by day now as of old, he beareth our burden : even the God who is our salvation.

21 God is unto us a God of Deliverances : by the aid of the Lord God alone do we find the way to escape from death.

22 God shall shatter the head of his enemies : and the long-haired scalp of such a one as strutteth on still in his guiltiness.

23 The Lord hath said, I will bring back again from Bashan : mine own will I bring back again, even as from the deep of the sea.

24 That on the neck of thy foes thy foot be sure set : and on thine oppressors death judgement be wrought.

25 It is well seen of all men, O God, how thou goest : how thou, my God my King, in triumph goest into the sanctuary.

26 Singers go before, minstrels follow after : in the midst of damsels playing upon timbrels as they sing,

27 "Bless ye God, even the Lord in fullest choirs : ye that are of the well-spring and stock of Israel."

28 There is Benjamin the youngest their ruler, and the princes of Judah in throngs : the princes of Zebulon, and the princes of Naphtali.

Of the future

29 Command, O God, and send forth thy strength : now shew thyself strong, O God, thou who before hast wrought in the past for us,

30 Out of thy temple at Jerusalem : whither kings in processional train shall render homage unto thee.

31 O put thou to rebuke the river-monsters of the Nile reed grass, the untamed chieftains with their herd of followers : that roll themselves in mire for gain of money;

32 Scatter thou the people that delight in war : then will their magnates hasten to come out of Egypt; the Morians' land will soon stretch out her hands unto God.

33 Sing unto God, O ye kingdoms of the earth : O make melody unto the Lord;

34 To him that rideth through the heaven of heavens over all from the beginning : lo, in mighty thunderings doth he utter his voice.

35 Ascribe ye unto God the strength that sheltereth Israel : unto him whose majesty and strength is in the skies.

36 Awe - inspiring is God, ruling from out his sanctuary, he is the God of Israel : strength and mightiness giveth he unto his people; blessed be God.

DAY 14 EVENING PRAYER

PSALM 69. *Salvum me fac.*

The Servant of the LORD

(*a*) In sore distress

SAVE me, O God : for the waters are come in, even unto my soul.

2 I sink in the deep mire, where no standing-ground is : I am come into deep waters, and the floods do sweep me away.

3 I am weary with my crying; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without cause are more than the hairs of my head : they that would cut me off, being mine enemies wrongfully, are mighty.

5 I am fain to pay them the things that I never took : thou, O God, thou knowest my foolishness, and my faults are not hid from thee.

6 Let not them that wait for thee, be ashamed through me, O Lord God of hosts : through me, let not those that seek thee be brought to confusion, O God of Israel.

7 And why? because it is for thy sake that I have borne scorn : and that confusion hath covered my face.

8 That I am become a stranger unto my brethren : even an alien unto mine own mother's children.

9 Because it was zeal for thine house that consumed me : and the insults of them that insulted thee are fallen upon me.

10 When I wept, and chastened my soul with fasting : that was turned to insults for me.

11 When too I put on sackcloth : they jested upon me.

12 I am the talk of them that sit in the gate : and the drunkards make songs upon me.

13 But, as for me, O Lord, unto thee do I direct my prayer : at the time thou pleasest, O God,

14 And in the abundance of thy loving-kindness, answer thou me : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood sweep me away, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Answer me, O Lord, for thy loving-kindness is good : according to the abundance of thy compassions turn thee unto me,

18 And hide not thy face from "thy servant," for I am in distress : O haste thee, and answer me speedily.

19 Draw nigh unto my soul, and redeem it : O ransom me, because of mine enemies.

20 Thou, even thou, knowest the insults I suffer, my shame, and my confusion : mine adversaries are all in thy sight.

21 Scorn and taunt have broken my heart; I am full of heaviness : I looked for some to shew sympathy with me, but there was no one, neither found I any to comfort me.

22 Yea they put poison into my food : and when I was thirsty they gave me sour wine to drink.

27 For they persecute him whom thou hast smitten : and they add to the pain of them whom thou hast wounded.

(*b*) Delivered

30 As for me, out of my pain and sore affliction : let thy salvation, O God, set me up on high.

31 Then will I praise the Name of God with a song : and magnify him with thanksgiving.

32 This too will please the LORD : better than a bullock that hath horns and hoofs.

33 The afflicted, when they see this, will be glad : ye that seek after God, let your failing heart revive.

34 For the LORD doth hearken unto the poor : and despiseth not those that suffer for him.

35 Let heaven and earth praise him : the seas, and everything that moveth therein.

36 For God will save Sion, and build again the cities of Judah : and his own shall abide there, and have it in possession.

37 The posterity also of his "servants" shall inherit it : and they that love his Name shall dwell therein.

PSALM 70. *Deus in adjutorium.*

A cry for help in persecution

(Duplicate, Ps. 40. 17–22)

HASTE thee, O God, to deliver me : make haste, O LORD, to help me.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and brought to dishonour that delight in my hurt.

3 Let them turn back because of their disappointment : that do now say unto me, There! There!

4 But let all those that seek thee be joyful and glad in thee : and let all such as love thy salvation say continually, God be praised.

5 As for me, I am poor and needy : haste thee unto me, O God.

6 Thou, even thou, art my help, and my deliverer : O Lord, make no long tarrying.

Day 15 MORNING PRAYER

PSALM 71. *In te, Domine, speravi.*

The Divine discipline of trouble

(1–3, duplicate = Ps. 31. 1–4)

IN thee, O Lord, have I taken refuge : let me never be put to confusion.

2 But deliver me and rescue me in thy righteousness : incline thine ear unto me, and save me.

3 Be thou to me a strong hold rock, whereunto I may alway resort : thou hast promised to save me, for thou art my fastness, and my castle.

4 Rescue me, O my God, out of the hand of the ungodly : out of the grasp of the unrighteous and cruel man.

5 For thou, O Lord God, art the thing that I long for : thou art my only hope, even from my youth.

6 Upon thee have I stayed myself ever since I was a child : thou hast been ever my kindly protector even from my boyhood's days; my praise shall be alway of thee.

7 I am become as it were a wonder unto many : but my sure trust is in thee.

8 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

9 Cast me not off in the time of old age : forsake me not when my strength faileth me.

10 For thus do mine enemies speak concerning me : and they that lay wait for my life take their counsel together, saying;

11 "God hath forsaken him : set on and seize him, for there is none to deliver."

12 O God, be not far from me : O my God, haste thee to help me.

13 Let them be confounded and brought to nought that are the foes of my soul : let them be covered with shame and dishonour that seek my hurt.

14 But as for me, I will patiently wait and hope continually : and will praise thee yet more and more.

15 My mouth shall tell of thy righteousness and salvation all the day long : for I know no end thereof.

16 I will shew forth the mighty acts of the Lord GOD : and will make mention of thy righteousness, even thine alone.

17 Thou, O God, hast taught me from my youth up : and until now have I been declaring thy wondrous works.

18 Forsake me not, O God, in mine old age, when I am gray-headed : until I have declared thy strength unto the next generation, and thy might to all them that are yet for to come.

19 Thy righteousness, O God, reacheth unto the height of heaven : and great things are they that thou hast done; O God, who is like unto thee?

20 Thou, who hast caused us to see many and sore troubles and adversities, wilt yet turn and quicken us : yea, and bring us up again from the depths of the earth.

21 O mayest thou bring me again to honour : return and comfort me.

22 I also will give thanks unto thee and thy faithfulness, O my God, playing upon the lute : unto thee will I make melody with the harp, O thou Holy One of Israel.

23 My lips shall sing aloud when I make melody unto thee : and so will my soul whom thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that sought my hurt.

PSALM 72. *Deus, judicium.*

The ideal ruler

GIVE the King thy judgements, O God : and thy righteousness unto the King's son;

2 That he may judge thy people according unto right : and defend thy poor with justice;

3 That the mountains may bear peace : and the little hills righteousness unto the people.

4 May he keep the simple folk by their right : save the children of the poor, and crush the oppressor.

5 Then shall they fear thee, O God, as long as the sun en-

dureth, and so long as the moon doth shine: from one generation to another.

6 May he be like the rain that cometh down upon the meadow grass: even as the showers that water the earth.

7 In his days may Righteousness flourish: yea, and abundance of Peace, for all time to come.

8 Let his dominion be from the one sea to the other: and from the River unto the world's end;

9 They that dwell in the wilderness kneel before him: and his enemies lick the dust;

10 The kings of Tarshish and of the isles render tribute: the kings of Sheba and Seba offer gifts.

11 Yea, let all kings fall down before him: all nations do him service.

12 For he will deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He will have pity on the weak and needy: and preserve the souls of such as be in adversity.

14 He will redeem their lives from oppression and wrong: and right dear will their blood be in his sight.

15 Long may he live, and unto him be given of the gold of Sheba: may prayer also be made continually for him, and all the day may blessing be invoked upon him.

16 May there be abundance of corn in the land, high upon the hills, and the fruit thereof wave and rustle like Lebanon: and may men flourish out of the city fresh and vigorous like grass upon the earth.

17 May his Name endure for ever; his Name have increase as long as the sun doth shine: may all families of the earth be blessed through him; and all nations call him happy.

18 Blessed be the Lord God, even the God of Israel: who only doeth wondrous things;

19 And blessed be his glorious Name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

THE THIRD BOOK. PSS. 73 TO 89. GENERALLY NATIONAL.

DAY 15 EVENING PRAYER

PSALM 73. *Quam bonus Israel!*
The pure in heart shall see God

SURELY good and only good is God to Israel : even unto such as are pure in heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was envious of the arrogant : when I saw the ungodly in such prosperity.

4 For they are in no peril of death : but are stalwart and strong of body.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that Pride is as a chain about their haughty neck : and Violence the vesture they array themselves withal.

7 Their eyes stand out with fatness : and they do even what they lust.

8 They scoff and maliciously talk of oppression : proud and presumptuous are their words, as if there were none on high.

9 For they stretch forth their mouth unto the heavens : and their tongue roveth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge of human affairs in the Most High?

12 Lo, such are the ungodly : these prosper in the world, and these have ever increase of riches.

13 Surely in vain have I kept my heart pure : and washed mine hands in innocency;

14 All the day long have I been punished : and chastened every morning.

15 If I had said the like, lo, then should I have been a traitor : and faithless to the generation of thy children.

16 Then kept I pondering how I might understand this : but it was too hard and a wearisome task for me,

17 Until I went into the sanctuary of God : and considered the latter end of these men;

18 Surely in slippery places dost thou set them : suddenly dost thou cast them down into irretrievable ruin.

19 Oh, how are they become a desolation in a moment : swept off, undone by sudden terrors!

20 Yea, even like as a nightmare when one awaketh : so Lord when thou dost arouse thyself thou makest their phantom to vanish.

21 For my heart was becoming embittered : and pain thereat pierced my bosom as a sword.

22 So foolish was I, and ignorant : even as it were a very beast toward thee.

23 Nevertheless, I am continually with thee : thou holdest me fast by my right hand.

24 Thou wilt guide me according to thy purpose : and afterward take me unto thyself with glory.

25 Whom have I in heaven but thee : and there is nought upon earth that I desire beside thee.

26 Though my flesh and my heart should have fainted away : yet God would be still the rock of my heart, and my portion for ever.

27 For lo, they that forsake thee do end in ruin : thou dost clean put out all them that break their covenant with thee.

28 As for me, to draw near unto God is my good, in the Lord God have I made my refuge : that I may tell of all the works thou hast in hand toward us.

29 Surely good and only good is God to Israel : even unto such as are pure in heart.

PSALM 74. *Ut quid, Deus?*

Lament on the devastation of the Temple

O GOD, wherefore dost thou cast us so clean away for ever : why is thy wrath so hot against the flock of thy shepherding?

2 O think upon thy commonwealth, which thou hast won for thyself long since : and redeemed of old to be the tribe of thine inheritance;

3 Even this hill of Sion : whereon thou hast dwelt.

4 Rouse thee and come with

speed unto the irretrievable ruin : where the enemy hath marred all in thy sanctuary.

5 Thine adversaries roar in the midst of thy temple : and set up their banners in token of triumph.

6 They seem like men that wield on high axes : to hew down timber in the thick forest.

7 Even thus are they now battering down all the carved work thereof : with hatchet and hammers.

8 They have set fire upon thy sanctuary : they have profaned the dwelling-place of thy Name, even unto the ground.

9 Yea, they have said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens of Sabbath or Sacrifice, there is not one prophet more : no, not one is there among us, that knoweth how long.

11 How long, O God, shall the adversary do this dishonour: how long shall the enemy insult thy Name, for ever?

12 Why drawest thou back thy hand : O pluck thou thy right hand out of thy bosom, make an end of the foe?

13 Yet God is my King from of old : working deliverances in the midst of the earth.

14 It was thou that didst divide the sea through thy power : thou that brakest the heads of the river-monsters in the waters.

15 It was thou that didst crush the heads of Leviathan in pieces : and gavest him to be food for the wild beasts of the desert.

16 Thou it was that broughtest forth fountains and waters out of the hard rocks : thou that didst dry up ever-flowing streams.

17 Thine is the day, and thine too is the night : thou it is that hast prepared the starry lights and the sun.

18 Thou that hast set all the borders of the earth : thou that hast made both summer and winter.

19 Remember this, O LORD, how the enemy hath scoffed : and how a senseless people have blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the greedy

wild beast : and forget not for ever the clans of thine afflicted.

21 Look upon the covenant : for the dark places of the land are full of pride and violence.

22 O let not the down-trodden turn back disappointed : let the afflicted and needy give praise to thy Name.

23 Arise, O God, maintain thine own cause : remember how the senseless man insulteth thee all the day long.

24 Forget not the clamour of thine adversaries : the uproar of them that rise up against thee increaseth ever more and more.

Day 16 MORNING PRAYER

PSALM 75. *Confitebimur tibi.*

The sentence of judgement

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 "At the appointed time," saith God : "I myself will judge according unto right.

4 Though the earth do melt, and all the inhabiters thereof be helpless : I myself do bear up and keep steady the pillars of it, even Justice and Truth."

5 I say unto the arrogant, Deal not so proudly : and to the ungodly, Lift not up your horn.

6 Lift not up your horn on high : and with haughty neck speak not so insolently.

7 For neither from the east, nor from the west : nor yet from the south cometh lifting up.

8 And why? God himself is the Judge : he putteth down one, and lifteth up another.

9 For in the hand of the Lord there is a cup, and the wine is foaming red : it is full mixed, and he poureth out to this one and to that one as he will.

10 Surely the dregs thereof : all the ungodly of the earth shall drain them out, and suck them up.

11 But as for me, I will rejoice for ever : and make melody unto the God of Jacob.

12 All the horns of the ungodly also will I lop off : but the horns of the righteous shall be lifted up.

PSALM 76. *Notus in Judæa.*

The Lion of the tribe of Judah

IN Judah is God known : his Name is great in Israel.

2 At Salem is his covert : and his lair in Sion.

3 There hath he broken the fiery shafts of the bow : the shield, the sword, and the battle.

4 Terrible art thou and majestic : when thou comest down as a lion from the mountains of prey.

5 Despoiled are the stout of heart, they have slumbered into their last sleep : and all the men of might were able to do nothing with their hands.

6 At thy rebuke, O God of Jacob : both the charioteer and horse are cast into a dead sleep.

7 Thou, even thou art Terrible : and who may stand before thee when once thou art angry?

8 Out of heaven didst thou cause sentence to peal forth : the earth trembled,—and was still,

9 When God arose to judgement : to save all the humble of the earth.

10 Surely the fierceness of man shall turn to thy praise : and the remnant of the faithful that escaped shall hold festival unto thee.

11 Look what ye promised unto the LORD your God, see that ye now keep it : let all the neighbouring nations that are round about lead along in processional train unto him that ought to be feared.

12 Unto him that loppeth short the pride and fury of princes : and is Terrible to the kings of the earth.

PSALM 77. *Voce mea ad Dominum.*

Struggle against despair in dark moments

"ALOUD will I cry unto God, and lift up my voice : yea, aloud unto God will I lift up my voice, and he will give ear unto me."

2 Thus in the time of my trouble I sought the Lord : in the night-season I stretched forth my hands unto him and slacked not; my soul refused all other comfort.

3 When I think thereon, O God, I must moan : when I muse thereon, my spirit waxeth faint.

4 Thou holdest mine eyes from sleep : I am so perplexed, that I know not what to say.

5 I have pondered the days of old : and the years of ancient times.

6 Let me, thought I, call to remembrance my former song of praise in the night : let me commune with mine own heart, and search out my spirit.

7 Will the Lord cast us off for ever : and will he be no more intreated?

8 Is his loving-kindness clean gone for ever : and hath his promise come utterly to an end for all generations?

9 Hath God forgotten to be gracious : or hath he shut up his compassion in displeasure?

10 Then I said, It is mine own infirmity and weakness : to think that the right hand of the Most High could change.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will muse also upon all thy work : and my meditation shall be of thy doings.

13 Thy way, O God, is holy and full of mystery : who is so great a God as our God?

14 Thou art the God that doest wonders : and hast made known thy strength among the peoples.

15 With thy strong arm thou didst redeem thy people : even the sons of Jacob and Joseph.

16 Then it was that the waters saw thee, O God, the waters saw thee, and reeled in pangs : yea to the depths they trembled.

17 The thick clouds flooded forth water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was in the whirling storm : the lightnings lightened the world; the earth was moved, and shook withal.

19 Thy way was in the sea, and thy path in the great waters : and thy footprints were not known.

20 Thou leddest thy people like a flock : by the hand of Moses and Aaron.

DAY 16 EVENING PRAYER

PSALM 78. *Attendite, populo.*

The Divine Providence in history

GIVE ear, O my people, to mine instruction : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will make clear how our past history is a lesson for all time;

3 That which we have heard and known, and such as our fathers have told us : we will not hide from their children;

4 Telling to the generation to come the praises of the LORD : his mighty strength and the wondrous works that he hath done.

5 For he made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children;

6 That their posterity might know it : and the children which were yet unborn;

7 To the intent that when they grew up : they might shew their children the same;

8 That they might put their confidence in God : and not forget the works of God, but keep his commandments;

9 And be not as their forefathers, a refractory and defiant generation : a generation that set not their heart aright, and whose spirit cleaved not steadfastly unto God;

10 The children of Ephraim were as archers handling the bow : that turned themselves back in the day of battle.

11 They kept not the covenant of God : and refused to walk in his law;

12 And they forgat what he had done : and the wondrous works that he had shewed for them.

13 Marvellous things did he in the sight of their forefathers, in the land of Egypt : even in the field of Zoan.

14 He clave the sea, and caused them to pass through : he made the waters to stand as a rampart.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave hard rocks in the wilderness : and gave them drink abundantly, as it had been out of the great depth.
17 He brought streams out of the stony rock : and caused waters to run down like rivers.

18 Yet for all this went they on still to sin against him : and defied the Most High in the wilderness.
19 They put God to the proof in their heart : by demanding the food that they longed for.
20 Yea, they spake against God also, saying : Can God prepare a table in the wilderness?
21 Lo, he smote the stony rock indeed, that the water gushed out, and the streams overflowed withal : but can he give bread also, or will he provide flesh for his people?
22 Therefore when the Lord heard this, he was wroth : and a fire was kindled against Jacob, and there came up heavy displeasure against Israel;
23 Because they believed not in God : and trusted not in his saving help.
24 Yet he commanded the skies above : and opened the doors of heaven;
25 He rained down manna also upon them for to eat : and gave them the corn of heaven.
26 So everyone did eat angels' bread : he sent them provision to the full.

27 He caused the east-wind to blow under heaven : and through his power he guided on the south-wind.
28 He rained flesh upon them as thick as dust : and feathered quail like as the sand of the sea.
29 He let it fall in the midst of their camp : even round about their habitations.
30 So they did eat, and were well filled; he gave them their own desire : they were not disappointed of their longing.
31 But while the food was yet in their mouths, the heavy wrath of God came up against them, and slew the most stalwart of them : yea, and laid low the choice youth of Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.
33 Therefore their days did he

make to vanish as a breath : and their years in sudden terror.

34 When he slew them, then would they seek him : and turn them back earnestly, and inquire after God.

35 And they remembered that God was their Rock : and that God Most High was their redeemer.

36 Nevertheless, they did but speak him fair with their mouth : and lied unto him with their tongue.

37 For their heart was not steadfast with him : neither continued they faithful unto his covenant.

38 But he being full of compassion forgiveth iniquity : and destroyeth not,

39 Yea, many a time and oft turneth he his wrath away : and doth not suffer his whole displeasure to arise.

40 So he remembered that they were but flesh : even a wind that passeth away, and cometh not again.

41 O, how oft did they defy him in the wilderness : and grieve him in the desert.

42 Yea, time after time they tried God : and pained the Holy One of Israel.

43 They remembered not his hand : nor the day when he redeemed them from the adversary;

44 How he had wrought his signs in Egypt : and his wonders in the field of Zoan.

45 How he had turned their Nile canals into blood : so that they could not drink of the streams;

46 Sent lice among them, which devoured them : and frogs which destroyed them.

47 How he gave the produce of their soil unto the caterpillar : and their labour unto the locust.

48 How he beat down their vineyards with hail-stones : and their mulberry-trees with the frost.

49 How he gave over their cattle to the murrain : and their flocks to the fiery lightnings.

50 How he let loose upon them the furiousness of his wrath, anger, displeasure, and trouble : a band of angels of woe,

51 When he had made a way to his fearful indignation, and

spared not their soul from death : yea, gave their life over to the pestilence;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he moved them forth stage by stage like sheep : and guided them in the wilderness like a flock.

54 He led them on safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And he brought them up to the border of his sanctuary : even to this mountain land which he won for them with his own right hand.

56 And drove out the nations from before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 Yet, notwithstanding all this, they tried and defied God Most High : and observed not his ordinances;

58 But swerved, and played false like their forefathers : starting aside like a treacherous bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their graven images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he abandoned his home in Shiloh : even the tent that he had made to dwell among men,

62 And delivered his own Strength into captivity : and the Ark of his Splendour into the adversary's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire of war consumed their young men : and their maidens had no marriage song.

65 Their priests were slain with the sword : and their widows could make no lamentation.

66 Then the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He drave his adversaries backward : and put them to a perpetual shame.

68 Though he rejected the

tent of Joseph : and chose not the tribe of Ephraim;

69 Nevertheless he chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his sanctuary like the heavenly heights : and laid the foundation of it like the earth which he hath set firm for ever.

71 He chose David also "his servant" : and took him from the sheep-folds.

72 From following the ewes with their young ones he took him : that he might be shepherd over Jacob his people, and over Israel his inheritance.

73 So he shepherded them with whole-hearted diligence : and guided them prudently with skilful hand.

DAY 17 MORNING PRAYER

PSALM 79. *Deus, venerunt.*

A national prayer from the depths of a bitter need

O GOD, the nations are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of "thy servants" have they given to be food unto the birds of the air : and the flesh of thy faithful unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open jeer to our neighbours : a very scorn and derision unto them that are round about us.

5 O LORD, how long wilt thou be angry for ever : how long shall thy wrath burn like fire?

6 Pour out thine indignation upon the nations that know thee not : and upon the kingdoms that call not upon thy Name.

7 For they have devoured Jacob : and laid waste his homestead.

8 O remember not against us the iniquities of our forefathers, but let thy compassion be toward us, and that right soon : for we are brought very low.

9 Help us, O God of our salvation, for the sake of the glory of thy Name : O deliver us, and forgive us our sins, for thy Name's sake.

10 Wherefore should the nations say : Where is their God?

11 O let the avenging of thy servants' blood that is shed : be openly shewed among the nations in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are doomed to death.

13 And render unto our neighbours seven-fold into their bosom their scorn : wherewith they have scorned thee, O Lord.

14 So we, that are thy people, and flock of thy shepherding, will give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

PSALM 80. *Qui regis Israel.*

The vineyard of the Lord of Hosts is the house of Israel

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a flock : thou that art throned upon the cherubim shine forth.

2 Before Ephraim, Benjamin, and Manasseh : stir up thy might, and come to save us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry against thy people that prayeth?

5 Thou hast fed them with the bread of tears : yea thou hast given them plenteousness of tears to drink.

6 Thou hast made us a very jeer unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou didst bring a Vine out of Egypt : thou didst drive out the nations, and plant it,

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills on the south were covered with the shadow of it : and the strong cedars of Lebanon on the north with her tendrils;

11 She stretched out her branches unto the western sea : and her boughs unto the River on the east.

12 Why hast thou then broken down her fences : so that all they that pass by do pluck off her grapes?

13 The wild boar out of the forest doth ravage it : and all that roameth in the field do graze upon it.

14 O God of hosts, turn thee again, we beseech thee : look down from heaven, behold, and give heed to this Vine;

15 Even the stock that thy right hand hath planted : and Joseph's branch that thou madest so much of for thyself.

16 And why? It is burnt with fire, and lieth waste : they perish beneath the stern wrath of thy countenance.

17 Let thy hand be outstretched for help to the man thou didst once set on thy right hand : and to the child of man, whom thou once madest so much of for thine own self.

18 And so will we not turn back from thee : O revive us, and we will call upon thy Name.

19 Turn us again, O LORD God of hosts : shew the light of thy countenance, and we shall be whole.

PSALM 81. *Exultate Deo.*

For the Feast of Tabernacles

SING we merrily unto God our strength : shout aloud for joy unto the God of Jacob.

2 Swell the melody, sound the timbrel : the pleasant harp with the lute.

3 Blow up the trumpet on the new-moon : and at the full-moon, for our solemn feast-day.

4 For this was made a statute for Israel : and an ordinance of the God of Jacob.

5 This he appointed in Joseph to bear witness of his care : when he went forth over the land of Egypt.

6 One whom I knew not : I then first began to hear, saying,

7 "I have eased his shoulder from the burden : and his hands shall go free from bearing the basket of bricks;

8 Thou didst call upon me in trouble, and I rescued thee : I answered thee from the covert of the thunder-cloud.

9 I proved thee also : at the waters of Meribah.

10 Hear, O my people, and I will assure thee : O Israel, if thou wouldst but hearken unto me,

11 There shall no strange god be in thee : neither shalt thou worship any foreign god.

12 I am the Lord thy God, who brought thee up out of the land of Egypt : open thy mouth wide, and I will fill it."

13 But my people hearkened not unto my voice : and Israel would none of me.

14 So I let them go after the stubbornness of their own heart : that they might walk in their own counsels.

15 O that my people were hearkening unto me : that Israel would walk in my ways,

16 I should soon put down their enemies : and turn my hand against their adversaries.

17 The haters of the Lord should submit themselves unto him : so that their time of prosperity would for ever endure.

18 Yea, I would feed them with the finest wheat : and with honey out of the rock would I satisfy thee.

Day 17 EVENING PRAYER

PSALM 82. *Deus stetit.*

A vision of judgement

GOD standeth in the council chamber of the high-born : he holdeth judgement among the nobles.

2 "How long," saith he, "will ye give wrong judgement : and respect the persons of the ungodly?

3 Defend the poor and fatherless : see that such as be in need and necessity have right.

4 Deliver the hapless and poor : rid them out of the hand of the ungodly."

5 They have neither knowledge nor insight, but grope about in darkness : all the foundations of the earth, the principles of social order, are out of course.

6 "It was I who gave you the title of high-born : and named you all children of the Most High.

7 Nevertheless ye shall die like common men : and fall like any that have lost their thrones."

8 Arise, O God, and judge thou the earth : for all nations do belong unto thy realm.

PSALM 83. *Deus, quis similis?*

Confederacy of nations against Israel

BE not so silent, O God, hold not thy peace : refrain not thyself, O God.

2 For lo, thine enemies are in tumult : and they that hate thee have lift up their head.

3 They are plotting craftily against thy people : and taking counsel against thy treasured ones.

4 They have said, "Come, and let us root them out, that they be no more a nation : and that the name of Israel may be no more in remembrance."

5 For they have conspired together with one consent : and against thee are they confederate;

6 The tents of Edom, and the Ismaelites : of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assyria also is joined with them : they have holpen the children of Lot.

9 But deal thou with them as with the Midianites : as with Sisera, and as with Jabin at the brook of Kishon;

10 Who were destroyed at Endor : and became as dung for the earth.

11 Make them and their nobles like Oreb and Zeeb : yea, make all their princes like as Zebah and Zalmunna;

12 Who have said, "Let us take to ourselves : the homesteads of God in possession."

13 O my God, make them like unto whirling dust : and as the stubble before the wind.

14 As the fire that burneth up the forest : and as the flame that setteth the mountains ablaze,

15 Pursue them even so with thy whirlwind : and dismay them with thy storm.

16 Fill their faces with ignominy : that they may seek thy Name, O LORD.

17 Let them be confounded and dismayed ever more and more : let them be put to shame, and brought to nought,

18 That they may know that thou, even thou alone, whose Name is the LORD : art the Most High over all the earth.

PSALM 84. *Quam dilecta!*

Pilgrim's sense of the Divine Presence and joy in worship

O HOW dear unto me are thy dwelling-places : thou LORD of hosts!

2 My soul hath a yearning and longing to enter into the courts of the LORD : that my heart and my flesh may sing for joy unto the Living God.

3 Yea, the sparrow hath found her a home, and the swallow a nest where she may lay her young : even thy altars, O LORD of hosts, my King and my God.

4 O how happy are they that dwell in thy house : they can be alway praising thee.

5 Happy are the men whose strength is in thee : and who love to go on pilgrimage to Sion;

6 Who passing through the vale of Tears find water-springs of Hope therein : even as the early rain doth now mantle it with blessings.

7 They go on from strength to strength : and every one of them appeareth before God in Sion.

8 O LORD God of hosts, hear thou my prayer : hearken, O God of Jacob.

9 Behold, O God our shield : and look upon the face of thine anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the LORD God is a sun and a shield : the LORD giveth grace and glory, and no good thing will he withhold from them that walk uprightly.

13 O LORD God of hosts : happy is the man that putteth his trust in thee.

PSALM 85. *Benedixisti, Domine.*

Prayer for national restoration

LORD, thou bearest a love unto thy land : thou hadst brought Jacob again home out of his captivity.

(*a*) Past deliverance

2 Thou hadst forgiven the iniquity of thy people : and hadst covered all their sin.

3 Thou hadst taken away all thy displeasure : and turned thyself from thy wrathful indignation.

(*b*) Present desire

4 Restore us then, O God of our Salvation : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and revive us : that thy people may yet be glad in thee?

7 Shew us thy loving-kindness, O LORD : and grant us thy salvation.

(*c*) Future hope

8 I will hearken what the LORD God will say : for he will speak peace unto his people, and to his faithful, and to those that return back again unto him with all their heart.

9 Surely his salvation is nigh them that fear him : so that Glory may dwell in our land.

10 Loving-kindness and Truth are met together : Righteousness and Peace have kissed each other.

11 Truth springeth out of the earth : and Righteousness hath looked down from heaven.

12 Yea, the LORD will give all that is good : and our land shall yield her increase.

13 Righteousness shall go before him : and prepare the way for his coming.

DAY 18 MORNING PRAYER

PSALM 86. *Inclina, Domine.*

Prayer for Divine guidance in difficulty

BOW down thine ear, O LORD, and answer me : for I am comfortless, and poor.

2 Preserve thou my soul, for I am faithful : O thou, my God, save "thy servant" that putteth his trust in thee.

3 Be gracious unto me, O Lord : for unto thee do I call all the day long.

4 Gladden the soul of "thy servant" : for unto thee, O LORD, do I lift up my soul.

5 For thou, Lord, art good and ready to forgive : and plenteous in loving-kindness unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer : and attend to the voice of my supplications.

7 In the time of my trouble

do I call unto thee : for thou wilt answer me.

8 Among the gods there is none like unto thee, O Lord : and there are no works like unto thine.

9 All nations whom thou hast made shall come and worship before thee, O Lord : and shall glorify thy Name.

10 For thou art great, thou doest wondrous things : thou art God alone.

11 Instruct me in thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will glorify thy Name for evermore.

13 For great is thy loving-kindness toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen up against me : and a rabble of violent men have sought after my life, and have not set thee before their eyes.

15 But thou, O Lord, art a God full of compassion and gracious : slow to anger, plenteous in loving-kindness and truth.

16 O turn thee then unto me, and be gracious unto me : give thy strength unto "thy servant," and save the son of thine handmaid.

17 Work on my behalf some sign for good, that they who hate me may be put to shame : when they see that thou, Lord, hast holpen me, and comforted me.

PSALM 87. *Fundamenta ejus.*

The Divine Commonwealth

HIS foundation upon the holy hills the Lord loveth : even the gates of Sion more than all the dwellings of Jacob.

2 Very glorious things is he telling of thee : thou City of God.

3 "Proud Egypt and Babylon do I enroll : among them that are my liegemen.

4 Behold ye the Philistines also, and they of Tyre, with the Morians : lo, they shall be accounted as born in Sion."—

5 Yea, of Sion it shall be said that each and everyone are free-born citizens of hers : and may

he, the Most High, ever give her increase of strength.

6 The Lord shall so reckon it when he doth register the full roll-call of the peoples : that she is the mother-city of them all.

7 And as they sing and dance on coming up to worship, doth each in turn make answer— : "in thee be all my well-springs of life and joy."

PSALM 88. *Domine Deus.*

As a leper in utter desolation and despondency

O LORD, God of my salvation, I have cried for help day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my piteous cry.

2 For my soul is more than full of troubles : and my life draweth nigh unto hell.

3 I am counted as one of them that go down to Corruption : and I am become the very ghost of a man, even as one of the feeble shades of the dead;

4 Cast away among the dead, like unto them that are slain in battle, and lie in the grave : whom thou rememberest no more, seeing they are cut off from thy help and protection.

5 Thou hast laid me in the nethermost pit : in a place of darkness, and the deepest gloom.

6 Thine indignation lieth hard upon me : and thou hast afflicted me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am shut up so fast in prison : that I cannot get forth.

9 Mine eye wasteth away for very trouble : O Lord, I have called daily upon thee, I have spread forth my hands unto thee, and there is no reply.

10 Wilt thou shew wonders among the dead : or shall the shades rise up again, and give thee thanks?

11 Shall they tell of thy loving-kindness in the grave : or of thy faithfulness in the realm of Perdition?

12 Shall thy wondrous works be known in the Dark : and thy righteousness in the land where all things are forgotten?

13 But as for me, unto thee, O Lord, do I cry for help : and

early in the morning doth my prayer come before thee.

14 Why, O Lord, why castest thou off my soul : and wherefore hidest thou thy face from me?

15 I have been afflicted, and like unto one that is at the point to die even from my youth up : thy terrors have I suffered with a distracted mind.

16 The fiery streams of thy wrath have gone over me : and thy dread alarms have undone me.

17 Like water they surge round about me all the day long : and compass me altogether on every side.

18 Lover and friend hast thou put far away from me : my sole comrades now are Darkness and Death.

Day 18 EVENING PRAYER

PSALM 89. *Misericordias Domini.*

The loving-kindness and faithfulness of God

MY song shall be alway of the loving-kindnesses of the Lord : with my mouth will I ever be shewing thy faithfulness from one generation to another;

2 In that thou saidst, "For ever shall loving-kindness be built up : firm as the heavens themselves shall stand my faithfulness.

3 I have made a covenant with my chosen : I have sworn unto David "my servant";

4 Thy seed will I stablish for ever : and build up thy throne from one generation to another."

5 O Lord, the very heavens do celebrate thy wondrous work : yea, thy faithfulness in the assembly of the holy angels.

6 For who is he in the skies : that can be compared unto the Lord?

7 And who is he among the sons of God : that can be likened unto the Lord?

8 A God very greatly to be had in awe in the council of the holy angels : and to be had in reverence above all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy faithfulness, most mighty Lord, is on every side.

10 Thou it is that rulest the

proud swelling of the sea : thou stillest the waves thereof when they arise.

11 Thou, even thou, didst break the Arrogant in pieces as one that is slain : with thy mighty arm thou didst scatter thine enemies abroad.

12 Thine are the heavens, thine also is the earth : thou, even thou, didst lay the foundation of the broad world, and all that therein is.

13 Thou, even thou, hast made the north and the south : Tabor and Hermon ring out their joy at thy Name.

14 Thou hast an arm of heroic might : strong is thy hand, and high uplifted is thy right hand.

15 Righteousness and equity are the foundation of thy throne : loving-kindness and truth ever attend thy presence.

16 Happy is the people, O Lord, that know the sacred shout of joy at thy festivals : they that do walk in the light of thy countenance.

17 In thy Name do they rejoice all the day long : and through thy righteousness are they exalted.

18 For thou art the glory of their strength : and in thy loving-kindness our horn is exalted.

19 For to the Lord belongeth our Shield : and our king to the Holy One of Israel.

20 Thou spakest aforetime in vision unto thy faithful, and saidst : I have laid help upon one that is mighty; I have exalted one chosen from out of the people;

21 I have found David "my servant" : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to fall upon him unawares : the son of wickedness shall not hurt him.

24 I will beat down his adversaries before him : and smite them that hate him.

25 But my faithfulness and my loving-kindness shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also on the sea to the West : and his right hand on the River, to the East.

27 He shall call me, Thou art my Father : my God, and the Rock of my salvation.

28 And I—I will make him my first-born : most high above the kings of the earth.

29 My loving-kindness will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take away from him : nor suffer my truth to fail.

34 My covenant will I not break, nor disannul the thing that is gone out of my lips : once for all have I sworn by my holiness, surely I will not be false unto David.

35 His seed shall endure for ever : and his throne as the sun before me by day,

36 As the moon by night in the sky, it shall stand fast : for ever and ever assured.

37 But thou—thou hast cast off and rejected thine anointed : and art exceeding wroth at him.

38 Thou hast spurned the covenant of "thy servant" : and thou hast cast his desecrated crown to the ground.

39 Thou hast overthrown all his walls : and broken down his strong holds.

40 All they that pass by spoil him : and he is become a very by-word unto his neighbours.

41 Thou hast exalted the right hand of his enemies : and made all his adversaries to rejoice.

42 Yea, thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and hurled his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 How long, O Lord, wilt thou hide thyself for ever : and how long shall thy wrath burn like fire?

46 O remember how short and fleeting my time is : for what vanity hast thou created all the children of men?

47 What man is he that shall live on, and not see death : or that can win escape for his soul from the power of the grave?

48 LORD, where are thy former loving-kindnesses : which thou swarest unto David in thy faithfulness?

49 Remember, Lord, the insults that "thy servants" have : and how I do bear in my bosom the taunts of so many peoples,

50 Wherewith thine enemies have scorned thee, O LORD : and scoffed at thine anointed as he passeth along.

51 Blessed be the LORD for evermore : Amen, and Amen.

THE FOURTH BOOK. PSS. 90 TO 106. GENERALLY LITURGICAL.

DAY 19 MORNING PRAYER

PSALM 90. *Domine, refugium.*

The Eternal God

LORD, thou hast been our home : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : from everlasting to everlasting thou art God.

3 Thou turnest frail man back to dust : and thou sayest, Return, ye children of the earth-born.

4 For a thousand years in thy sight are but as yesterday that is past : and as a watch in the night.

5 Thou floodest them away as with a rain-storm : or they drop asleep, and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are dismayed at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For all our days are passing away in thy wrath : we bring our years to an end, as a sigh.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years : yet is their pride then but labour and nothingness; so soon passeth it away, and we are gone.

11 But who layeth to heart the power of thy wrath : or feareth aright thine indignation?

12 Oh teach us how rightly to number our days : that we may win us a heart of wisdom.

13 Turn thee again, O Lord, how long : and relent concerning thy servants.

14 O satisfy us with thy loving-kindness with the returning light of morning after this night of sorrow : that we may rejoice and be glad all the days of our life.

15 Gladden us again now according to the time wherein thou hast afflicted us : and according to the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And let the gracious kindliness of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handiwork.

PSALM 91. *Qui habitat.*

The ever-watchful Providence

WHOSO hath his home under the shelter of the Most High : and doth abide under the shadow of the Almighty,

2 He can say unto the Lord, O my refuge, and my strong hold : my God, in whom I will trust.

3 For he, even he, will deliver thee from the snare of the fowler : and from the noisome pestilence.

4 He will shelter thee under his wings, and under his feathers shalt thou take refuge : his faithfulness and truth shall be thy shield and buckler.

5 So that thou shalt not need to be afraid for any terror by night : nor for the arrow that flieth by day;

6 For the pestilence that

creepeth in darkness : nor for the deadly sting that wasteth at noon-day.

7 A thousand may fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold : and see the reward of the wicked.

9 Because thou hast said The LORD is my refuge : and hast made the Most High thine home,

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to guard thee in all thy ways.

12 Upon their hands shall they bear thee up : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou trample under foot.

14 Because he hath set his love upon Me, therefore will I deliver him : I will set him up on high, because he hath known my Name.

15 He shall call unto me, and I will answer him : yea, I even I will be with him in his trouble; whereout I will rescue him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM 92. *Bonum est confiteri.*

The ways of God

IT is a good thing to give thanks unto the LORD : and to make melody unto thy Name, O Most High.

2 To tell of thy loving-kindness early in the morning : and of thy faithfulness every night;

3 Upon an instrument of ten strings, and upon the lute : with thoughtful music upon the harp.

4 For thou, LORD, hast made me glad through thy work : and I will rejoice over the operations of thy hands.

5 O LORD, how great are thy works : exceeding deep are thy purposes.

6 A dullard doth not well consider this : and he that is void of discernment will not understand,

7 That when the ungodly

spring up as the grass, and when all the workers of iniquity do flourish, it is that they may be destroyed for ever : but thou, O Lord, art on high and abidest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall come to nought : and all the workers of iniquity shall be scattered abroad.

9 But mine horn hast thou exalted like the horn of the wild-ox : and dost strengthen and refresh me anew.

10 Mine eye also hath beheld its desire upon them that lie in wait for me : and mine ear hath heard with joy of the downfall of the wicked that rose up against me to do evil.

11 The righteous shall flourish like the palm-tree : and shall spread abroad like a cedar in Lebanon.

12 Planted in the house of the Lord : they shall flourish in the courts of the house of our God;

13 They shall still bear fruit in their old age : and be full of sap and well-liking.

14 That they may shew how upright the Lord my strength is : and that there is no unrighteousness in him.

Day 19 EVENING PRAYER

PSALM 93. *Dominus regnavit.*

The agitated world is awed into peace

THE Lord doth reign, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 Now therefore firm standeth the world order in peace : that it be no more shaken or disturbed.

3 Thy throne from of old is set sure : thou art from everlasting.

4 The floods have lifted up, O Lord, the floods have lifted up their voice : the floods lift up their roar.

5 Above the thundering of many waters, above the mighty breakers of the sea : the Lord, on high, is far more mighty still.

6 What thou hast ordained, O Lord, is very sure : holiness becometh thine house for evermore.

PSALM 94. *Deus ultionum.*

The world is freed from the arrogancy of power and the trust in deceit

O LORD, thou God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shine forth.

2 Arise, thou Judge of the world : and reward the arrogant after their deserving.

3 O LORD, how long shall the wicked : how long shall the wicked triumph?

4 How long shall all workers of iniquity speak so disdainfully : and bear themselves so haughtily?

5 They crush down thy people, O LORD : and afflict thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the LORD will not see : neither will the God of Jacob take heed.

8 O consider this, ye dullards among the people : O ye that be so void of discernment, when will ye understand?

9 He that planted the ear, shall he not hear : or he that formed the eye, shall he not see?

10 Or he that instructeth the nations, shall not he correct : he that teacheth man knowledge, shall not he know?

11 The LORD seeth through the schemes of the earth-born : for man is but a breath.

12 Happy is the man whom thou instructest, O LORD : and teachest him out of thy law;

13 That thou mayest give him patience in time of adversity : until a pit be digged for the ungodly.

14 For the LORD will not abandon his people : neither will he forsake his inheritance.

15 For why? In the end shall judgement be given for righteousness : and all such as be upright in heart will rally round it.

16 Who will rise up with me as champion against the evildoers : who will take my part against the workers of iniquity?

17 If the LORD had not helped me : it had not failed but my soul had gone down into Silence.

18 But when I thought, My foot was slipping : thy lovingkindness, O LORD, held me up.

19 In the multitude of the perplexities that I had in my heart : thy comforts refreshed my soul.

20 Wilt thou have any fellowship with the tribunal of Destruction : which maketh wrong to be enacted for law?

21 They gather them together in marauding bands against the life of the righteous : and condemn the innocent to death.

22 But the Lord will assuredly prove a strong tower for me : and my God is the Rock of my refuge.

23 He will bring back upon them their own iniquity, and ruin them through their own wrong-doing : yea, the Lord our God will bring them utterly to nought.

Day 20 MORNING PRAYER

PSALM 95. *Venite, exultemus.*
The God of Nature and of Grace

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the depths of the earth : and the heights of the hills are his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the flock of his shepherding.

8 O that to-day ye would but hearken to his voice, "Harden not your heart : as at Meribah, as in the day of Massah in the wilderness;

9 Where your fathers put me to the proof : when they tried me, although they had seen my work.

10 Forty years long did I loathe that generation, and said : They are a people that ever go

astray in their heart, for they verily will not know my ways;
11 Wherefore I sware unto them in my wrath : that they should not enter into my land of rest."

PSALM 96. *Cantate Domino.*
Call to universal praise for God's justice

O SING unto the LORD a new song : sing unto the LORD, all the whole earth.
2 Sing unto the LORD, and bless his Name : proclaim from day to day the glad tidings of his salvation.
3 Declare his glory among the nations : and his wondrous works among all the peoples.
4 For the LORD is great, and cannot worthily be praised : he is more to be feared than all gods.
5 As for all the gods of the peoples, they are nonentities : it is the LORD that made the heavens.
6 Splendour and Majesty are before him : Strength and Beauty are in his sanctuary.
7 Ascribe unto the LORD, O ye families of the peoples : ascribe unto the LORD glory and power.
8 Ascribe unto the LORD the honour due unto his Name : bring ye an offering, and come into his courts.
9 O worship the LORD in holy array : let the whole earth stand in awe before him.
10 Tell it out among the nations that the LORD doth reign, now therefore firm standeth the world order that it be no more shaken nor disturbed : and how that he doth minister judgement to the peoples with equity.
11 Let the heavens rejoice, and let the earth be glad : let the sea thunder and the fulness thereof.
12 Let the field be joyful, and all that is in it : yea let all the trees of the wood leap for joy before the LORD.
13 For he has come, for he has come to judge the earth : with righteousness will he judge the world, and the peoples with his truth.

PSALM 97. *Dominus regnavit.*
The righteous LORD requireth right

THE LORD doth reign, the earth may be glad thereof : yea, the multitude of the isles be glad thereof.
2 Clouds and darkness are

round about him : righteousness and equity are the foundation of his throne.

3 There goeth a fire before him : and burneth up his adversaries on every side.

4 His lightnings gave shine unto the world : the earth saw, and did reel in pangs.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens declared his righteousness : and all the peoples saw his glory.

7 Put to shame are all they that worshipped carved images, and that in nonentities did boast themselves : bow down before him, all ye gods.

8 Sion heareth thereof, and is glad : and the daughters of Judah rejoice because of thy judgements, O Lord.

9 For thou, Lord, art Most High above all the earth : thou art exalted far above all gods.

10 O ye that love the Lord : see that ye hate the thing which is evil.

11 The Lord preserveth the souls of his faithful; he delivereth them out of the hand of the ungodly.

12 There is sprung up a light for the righteous : and joyful gladness for such as are upright in heart.

13 Be glad therefore in the Lord, ye righteous : and give thanks unto his holy Name.

Day 20 EVENING PRAYER

PSALM 98. *Cantate Domino.*

Homage of Nature and Man to Israel's Redeemer

O SING unto the Lord a new song : for he hath done wondrous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord hath made known his saving help : his righteousness hath he openly revealed in the sight of the nations.

4 He hath remembered his loving-kindness and his faithfulness toward the house of Israel : so that all the ends of the world have seen the saving help of our God.

5 Shew yourselves joyful unto the LORD, all ye lands : break forth and sing for joy; and make melody.

6 Make melody unto the LORD with the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and sound of the horn : O shout and shew yourselves joyful before the LORD the King.

8 Let the sea thunder, and the fulness thereof : the whole world, and they that dwell thereon.

9 Let the streams clap their hands, and let the hills ring out their joy together before the LORD : for he has come to judge the earth.

10 With righteousness will he judge the world : and the peoples with equity.

PSALM 99. *Dominus regnavit.*

Just and Holy is His rule

THE LORD doth reign, be the people never so impatient : even he that sitteth throned upon the cherubim, be the earth never so unquiet.

2 The LORD is great in Sion : and high over all the peoples.

3 O let men give thanks unto thy Name, so great, and terrible : Holy is He.

4 Our King's power loveth justice; thou, even thou, hast established equity : thou, even thou, hast executed justice and righteousness in Jacob.

5 O magnify the LORD our God, and fall down before his footstool : Holy is He.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called unto the LORD, and he himself did answer them.

7 He spake unto them out of the cloudy pillar : they kept his ordinances, and the statutes that he gave them.

8 Thou didst answer them, O LORD our God, a forgiving God didst thou prove thyself unto them : though an avenger of their misdeeds withal.

9 O magnify the LORD our God, and worship at his holy hill, for the LORD our God : Holy is He.

PSALM 100. *Jubilate Deo.*

A psalm for the thank-offering

SHOUT for joy unto the LORD, all the Earth : serve

the Lord with gladness, and come before his presence with a ringing song.

2 Be ye sure that the Lord he is God : it is he that made us, and we are his; we are his people, and the flock of his shepherding.

3 O go your way into his gates then with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is good, his loving-kindness is everlasting : and his faithfulness endureth from generation to generation.

PSALM 101. *Misericordiam et judicium.*

The aim of the honest Ruler as against arrogancy and craft

MY song shall be of loving-kindness and of justice : unto thee, O Lord, would I make melody.

2 O let me have understanding : in the way that is upright.

3 O when wilt thou come unto me : I would fain live at home in whole-hearted sincerity of purpose.

4 I will take no base thing in hand : all licentious ways do I abhor, there shall no such cleave unto me.

5 A crooked heart shall depart from me : no evil-minded person shall be friend of mine.

6 Whoso privily slandereth his neighbour : him will I silence for ever.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth an upright life : he it is that shall be my servant.

10 There shall no deceitful person dwell within my house : he that telleth lies shall not tarry in my sight.

11 Morning by morning will I hold my court of justice : that I may make an end of the ungodly that are in the land.

12 That I may root out all workers of iniquity : from the City of the Lord.

DAY 21 MORNING PRAYER

PSALM 102. *Domine, exaudi.*

Prayer of the afflicted when he is overwhelmed

(*a*) Personal

HEAR my prayer, O LORD: and let my cry for help come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call; O answer me, and that right soon.

3 For my days are consumed like smoke: and my bodily frame doth burn as a fire-brand.

4 My heart is smitten down, and withered like grass: in truth I do forget to eat my bread.

5 Through my constant sorrow and grief: I am now but skin and bone.

6 I am become like a pelican of the wilderness: and like an owl in desolate places.

7 I am sleepless, and do moan aloud: as it were a bird that sitteth alone upon the house-top.

8 Mine enemies jeer at me all the day long: and they that are mad against me do use my name for a curse.

9 Surely I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me away.

11 My days are passing away like a lengthening shadow at sunset: and I am withered like the grass.

(*b*) National

12 But thou, O LORD, thou sittest enthroned for ever: and thy memorial Name endureth throughout all generations.

13 O that thou wouldst arise therefore and have compassion upon Sion: for it is time that thou have pity upon her, yea, the appointed time is come.

14 And why? "thy servants" do dote upon her stones: and it pitieth them to see her in the dust.

15 So would the nations then fear thy Name, O LORD: and all the kings of the earth would see thy glory;

16 When the Lord should have built up Sion again : and revealed himself in his glory;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 Recorded shall the good news of this be for those that come after : that a people yet to be born may praise the Lord.

19 Because he hath looked down from his holy height : out of the heaven did the Lord behold the earth;

20 That he might hear the sighing of such as are in captivity : and set free such as are doomed to death;

21 That men may tell of the Name of the Lord in Sion : and his praise at Jerusalem;

22 When the peoples are gathered together : and the kingdoms also, to serve the Lord.

23 But now, he hath brought down my strength in life's journey : and shortened my days.

24 Yet will I say, O my God, take me not hence in the midst of my days : thou whose years endure throughout all generations.

25 Thou, Lord, of old didst lay the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wear away as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art He that Is, and thy years have no end.

28 O let the children of "thy servants" abide : and their seed ever prosper before thee.

PSALM 103. *Benedic, anima mea.*

The heavenly Father

BLESS the Lord, O my soul : and all that is within me bless his holy Name.

2 Bless the Lord, O my soul : and forget not all his benefits;

3 Who forgiveth all thy sin : and healeth all thine infirmities;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thine old age with good things : so that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He made known his ways unto Moses : his doings unto the children of Israel.

8 The LORD is full of compassion and gracious : slow to anger, and abundant in loving-kindness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 Not according to our sins hath he dealt with us : nor according to our wickednesses hath he requited us.

11 For look how high the heaven is in comparison of the earth : so great is his loving-kindness over them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father hath compassion upon his own children : even so hath the LORD compassion upon them that fear him.

14 For he—he knoweth whereof we be made : he remembereth that we are but dust,

15 That the days of frail man are as grass : as a flower of the field so he flourisheth.

16 For as soon as the hot wind passeth over it, it is gone : and the place thereof doth know it no more.

17 But the loving-kindness of the LORD is from everlasting to everlasting upon them that fear him : and his righteousness unto their children's children;

18 Even unto such as keep his covenant : and think upon his precepts to do them.

19 The LORD hath established his throne in the heavens : and his kingdom ruleth over all.

20 O bless the LORD, ye angels of his, ye that be mighty in strength : ye that fulfil his commandment, hearkening unto the voice of his word.

21 O bless the LORD, all ye his hosts : ye ministers of his that do his pleasure.

22 O speak good of the LORD, all ye works of his, in all places of his dominion : bless thou the LORD, O my soul.

Day 21 EVENING PRAYER

PSALM 104. *Benedic, anima mea.*

The Lord, the Life-giver of the universe

BLESS the Lord, O my soul : O Lord my God, thou shewest thyself to be exceeding great, thou hast robed thyself in Splendour and in Majesty.

2 Thou dost clothe thyself with light as it were with a garment : and spreadest out the heavens like a tent-curtain.

3 Thou vaultest it above with waters : thou makest the clouds thy chariot, and goest about upon the wings of the wind.

4 Thou makest winds thy messengers : fire and flame thy ministers.

5 Thou hast laid the foundations of the earth : to sustain it unmoved for all time.

6 Thou didst cover it with the deep like as with a vesture : the waters stood above the hills.

7 At thy rebuke they fled : at the voice of thy thunder they sped in alarm;—

8 Then did the mountains rise, the plains between them sank down : even unto the place which thou hadst appointed for them;—

9 Thou didst set them a bound which they should not pass over : neither turn again to cover the earth.

10 He causeth springs to well forth in the glens : and they run among the hills.

11 So that all the beasts of the field may drink thereof : and that the wild asses may quench their thirst.

12 Beside them do the birds of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He maketh the grass to grow for the cattle : and green herb in return for the labour of man;

15 That he may bring forth bread-corn out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the LORD do drink their fill of rain : even the cedars of Lebanon which he hath planted;
17 Wherein the birds make their nests : and as for the stork the fir-trees are her home.
18 The high hills are for the wild goats : the crags for the conies to hide in.

19 He appointed the moon to measure stated seasons : the sun knoweth his going down.
20 Thou makest darkness that it may be night : wherein all the wild creatures of the forest do stir forth.
21 The young lions roaring after their prey : do seek their food from God.
22 The sun ariseth, and they get them away together : and lay them down in their dens.
23 Then goeth man forth to his work : and to his labour until the evening.

24 O LORD, how manifold are thy works, in wisdom hast thou made them all : the earth is filled with thy creatures.
25 Yonder is the sea great and wide : wherein are things swarming innumerable, living creatures both small and great.
26 There go the ships : and there is that Leviathan whom thou hast made to take his pastime therein.
27 These all wait in hope upon thee : that thou mayest give them their food in due season.
28 When thou givest it them they gather it : when thou openest thy hand they are satisfied with good.
29 When thou hidest thy face they are dismayed : when thou gatherest in their breath they gasp, and return again to their dust;
30 When thou sendest forth thy spirit, they spring into being : and so thou dost renew the face of the earth.

31 The glory of the LORD shall endure for ever : the LORD will rejoice in his works.
32 The earth doth tremble at a glance of his : he doth but touch the hills, and they smoke.
33 I will sing unto the LORD as long as I live : I will make melody unto my God while I have any being;
34 Oh that my meditation

might please him : as for me my joy shall be ever in the Lord.

35 Sinners, O let them come to an end from off the earth : and no wicked be any more therein.

36 But, O my soul, bless thou the Lord : Praise ye the Lord.

Day 22 MORNING PRAYER

PSALM 105. *Confitemini Domino.*

The inspiration from the past

O GIVE thanks unto the Lord, and celebrate his Name : make known among the peoples what things he hath done.

2 O let your songs be of him, and make melody unto him : and let your talking be of all his wondrous works.

3 Glory ye in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek ye the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6 O ye seed of Abraham his "servant" : ye children of Jacob that are his chosen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant : and the word of promise that he commanded to a thousand generations;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac;

10 And confirmed the same unto Jacob for a decree : and to Israel for an everlasting covenant;

11 Saying, "Unto thee will I give the land of Canaan : to be the lot of your inheritance."

12 When there were yet but a few of them : yea, very few, and they only sojourners in the land;

13 What time as they went about from one nation to another : from one kingdom to another people;

14 He suffered no man to do them wrong : and for their sakes reproved kings;

15 Saying, "Mine own anointed

touch ye not : and do my prophets no harm."

16 Moreover, when he called for a dearth upon the land : and brake the whole staff of bread,

17 He had sent a man in advance before them : even Joseph, who was sold to be a bond-slave;

18 Whose feet they hurt in the stocks : the iron entered into his soul;

19 Until what he had foresaid would be, came to pass : the promise of the LORD put him to the test.

20 Then the king sent, and released him : the ruler of the peoples let him go free.

21 He made him lord also of his house : and ruler of all his possessions;

22 To instruct his princes after his will : and teach his senators wisdom.

23 Thus Israel too came into Egypt : and Jacob sojourned in the land of Ham.

24 And he increased his people exceedingly : and made them too mighty for their adversaries;

25 Whose heart turned so, that they hated his people : and dealt craftily with "his servants."

26 Then sent he Moses "his servant" : and Aaron whom he had chosen.

27 And these wrought his manifold signs among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : for they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land swarmed with frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and brake in pieces the trees that were in their borders.

34 He spake the word, and the locusts came, young locusts beyond all counting : and did eat up every herb in their land, and devoured the fruit of their ground.

35 He smote also all the first-born in their land : even the firstlings of all their strength.

36 Then brought he forth his people with silver and gold : there was not one that stumbled through weariness among his tribes.

37 Egypt was glad at their departing : for dread of them had fallen upon her.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he gave them in plenty of the bread of heaven.

40 He opened the rock of stone, and waters gushed out : they coursed through the desert like a river.

41 For why? he remembered his holy word of promise : which he had made unto Abraham "his servant."

42 Thus brought he forth his people with joy : and his chosen ones with jubilant singing;

43 And he gave them the lands of the nations : where they took the labour of the peoples in possession;

44 In order that they might keep his statutes, and observe his laws : Praise ye the Lord.

Day 22 EVENING PRAYER

PSALM 106. *Confitemini Domino.*

The warning from the past

PRAISE ye the Lord. O give thanks unto the Lord, for he is good : and his loving-kindness endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Happy are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation;

5 That I may see the prosperity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers did not well

consider thy wonders in Egypt, neither kept they thine abundant kindness in remembrance : but were restive at the Red sea, and defied the Most High.

8 Nevertheless, he saved them for his Name's sake : that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as a shepherd doth his flock through open pasture land.

10 And he saved them from the hand of them that hated them : and redeemed them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they in his words : and sang praise unto him.

13 But within a while they forgat his works : and would not patiently abide his purpose.

14 But greed for flesh came upon them in the wilderness : and they tried God in the desert.

15 And he gave them their request : but sent leanness withal into their soul.

16 They were envious also of Moses in the camp : and of Aaron the hallowed of the LORD.

17 So the earth opened, and swallowed up Dathan : and covered the company of Abiram.

18 And fire was kindled on their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped a molten image.

20 Thus they exchanged their Glory : for the likeness of an ox that eateth grass.

21 And they forgat God their Saviour : who had done so great things in Egypt;

22 Wondrous works in the land of Ham : and terrible things by the Red sea.

23 So he said, he would make an end of them, had not Moses his chosen stood before him in the breach : to turn away his wrathful indignation, lest he should destroy them.

24 Moreover, they thought scorn of the delightsome land : and gave no credence unto his word;

25 But sulked and murmured in their tents : and hearkened not unto the voice of the Lord.
26 Then lifting up his hand he swore unto them : that he would overthrow them in the wilderness;
27 And that he would cast out their seed among the nations : and scatter them in the lands.

28 They joined themselves also unto Baal-peor : and ate the sacrifices in honour of their lifeless gods.
29 Thus they provoked him unto anger with their doings : and a plague brake in upon them.
30 Then stood up Phinehas and executed judgement : and so the plague was stayed;
31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of Meribah : so that it went ill with Moses because of them.
33 Because they had been defiant against God's spirit : so that he spake unadvisedly with his lips.

34 Neither did they root out the peoples : as the Lord had commanded them;
35 But mingled themselves with the nations : and learned their works.
36 Insomuch that they served their idols, which proved their ruin : for they sacrificed their sons and their daughters unto them that were no-gods.
37 And shed innocent blood, even the blood of their sons and of their daughters : whom they sacrificed unto the idols of Canaan; and the land was polluted with blood.
38 Thus were they defiled with their own works : and by their doings were faithless to their covenant with God.
39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.
40 And he gave them over into the hand of the nations : and they that hated them were lords over them.
41 Their enemies oppressed them : and had them in subjection.
42 Many a time did he deliver them : but they—they clung defiantly to their own self-will,

and were brought low through their iniquity.

43 Nevertheless, when he saw their adversity : and when he heard their bitter cry for help,

44 He remembered his covenant, and relented, according unto the abundance of his loving-kindness : yea, he made all those that had led them away captive to pity them.

45 Save us, O Lord our God, and gather us together from among the nations : that we may give thanks unto thy holy Name, and triumph in thy praise.

46 Blessed be the Lord, the God of Israel, from everlasting even to everlasting : and let all the people say, Amen. Praise ye the Lord.

THE FIFTH BOOK. Pss. 107 to 150. Generally Liturgical.

Day 23 MORNING PRAYER

PSALM 107. *Confitemini Domino.*

The Friend of all in trouble

O GIVE thanks unto the Lord, for he is good : and his loving-kindness endureth for ever.

2 Let the redeemed of the Lord give thanks : even they whom he hath redeemed and delivered from the clutch of adversity;

3 And gathered them together out of the lands, from the east, and from the west : from the north, and from the south.

Exiles and wanderers

4 Such as went astray in the desert out of the way : and could not find the city where they dwelt;

5 Hungry and thirsty : their soul fainted in them.

6 Then cried they unto the Lord in their trouble : and he delivered them out of their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore give thanks unto the Lord for his loving-kindness : and for the wonders that he doeth for the children of men!

9 For he satisfieth the longing

soul : and filleth the hungry soul with good.

Captives and prisoners

10 Such as sat in darkness, and in the shadow of death : being fast bound in misery and iron;

11 Because they had defied the words of God : and lightly regarded the counsel of the Most High;

12 Therefore he brought down their heart through heaviness : they stumbled, and there was none to help.

13 Then cried they unto the Lord in their trouble : and he saved them out of their distress.

14 He brought them forth out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore give thanks unto the Lord for his loving-kindness : and for the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass : and hewn the bars of iron in sunder.

The sick unto death

17 Such as were sick by reason of the course of their transgressions : and had brought affliction on themselves by their iniquities.

18 Their soul abhorred all manner of food : and they were even hard at death's door.

19 Then cried they unto the Lord in their trouble : and he saved them out of their distress.

20 He sent his word, and healed them : and delivered them from their destruction.

21 O that men would therefore give thanks unto the Lord for his loving-kindness : and for the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifices of thanksgiving : and tell out his works with gladness!

Seamen at large

23 Such as go down to the sea in ships : and occupy their business in great waters;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : and lifteth up the waves thereof.

26 They are carried up to the

heaven, and down again to the deeps : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits' end.

28 Then cry they unto the LORD in their trouble : and he bringeth them out of their distress.

29 He maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they be at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore give thanks unto the LORD for his loving-kindness : and for the wonders that he doeth for the children of men!

32 That they would exalt him also in the assembly of the people : and praise him in the seat of the elders!

In all the chances and changes of life

33 He hath turned rivers into dry land : and what were water-springs into thirsty ground.

34 A fruitful land made he a salt waste : for the wickedness of them that dwelt therein.

35 Again, he hath turned a wilderness into standing water : and dry ground into water-springs;

36 And there he hath set the hungry : that they may build them a city to dwell in;

37 That they may sow their fields, and plant vineyards : to yield them fruits of increase.

38 He hath blessed them also so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they were minished, and brought low : through oppression, misfortune or trouble;

40 —(Though "he poureth contempt upon princes : and causeth them to go astray in the pathless waste")—

41 Yet hath he set the poor on high, out of affliction : and maketh him families like a flock.

42 —("The upright see it, and are glad : and all unrighteousness is dumbfounded.")—

43 Whoso is wise let them ponder well these things : and they shall understand the loving-kindnesses of the LORD.

Chap. III.

all that are entrusted with the Cure or care of Souls, whether they be the Incumbents themselves, who from that Cure were anciently called Curates; or those whom we now more generally call so, from assisting Incumbents in their said Cure.

The prayer of St. Chrysostom.

Sect. XXV. *Of the Prayer of St. Chrysostom.*

WHERE ancient Liturgies afforded proper Prayers, the compilers of ours rather chose to retain them than make new ones: and therefore as some are taken from the Western offices, so is this from the Eastern; where it is daily used, with very little difference, in the Liturgies both of St. Basil and St. Chrysostom; the last of which was the undoubted author of it.* It is inserted indeed in the middle of their Liturgies; but in ours, I think more properly, at the conclusion. For it is fit that, in the close of our prayers, we should first reflect on all thosegreat and necessary requests wehave made,and then not only renew our desires that God may grant them, but also stir up our hearts to hope he will. To which end we address ourselves in this prayer to the second Person in the glorious Trinity,our blessed Saviour,and remind him of the gracious promise he made to us when on earth, that *where two or three are gathered together in his name, he would be there in the midst of them*[4]; and therefore if we can but prevail with him to hear our *desires and petitions*, we know that the power of his intercession with God is so great, that we need not doubt but we shall obtain them. But however, since it may happen that we may have asked some things which he may not think convenient for us; we do not peremptorily desire that he would give us all we have prayed for, but submit our prayers to his heavenly will; and only request that *he would fulfil our desires and petitions as may be most expedient for us:* begging nothing positively, but what we are sure we cannot be too importunate for, viz. *in this world knowledge of his truth, and in the world to come life ever-*

* It is to be found in the Liturgy of St. Chrysostom, under the title of "prayer of the third Antiphon." Opera Ed. Montfauc. Tom. XII. p. 782. The Greek is the same as that in the Greek Translation of the Liturgy, annexed to Field's edition of the Septuagint, excepting only the two introductory words Παντοκρατορ Θεος Almighty God. It begins ὁ τας χαριτας κ.τ.λ. Thou that hast given us grace, &c.

Am. Ed.

4 Matt. xviii. 20.

fasting. This we may ask peremptorily, without fear of arrogance or presumption; and yet this is all we really stand in need of. Sect. XXIV.

§. 2. Neither this nor the following benedictory prayer is at the end of either the Morning or Evening Service, in any of the old Common Prayer Books: which all of them conclude with the third Collect. But the prayer of St. Chrysostom is at the end of the Litany, from the very first book of King Edward; and the benedictory prayer from that of Queen Elizabeth; and there also stood the prayers for the King, the Royal Family, for the Clergy and People, till the last review. And I suppose, though not printed, they were always used, as now, at the conclusion of the daily service. For after the third Collect, the Scotch Liturgy directs, that *then shall follow the Prayer for the King's Majesty, with the rest of the Prayers at the end of the Litany, to the Benediction.* When first added.

Sect. XXVI. *Of* 2 Cor. xiii. 14.

2 Cor. xiii. 14.

THE whole service being thus finished, the minister closes it with that benedictory prayer of St. Paul, with which he concludes most of his Epistles: a form of blessing which the Holy Spirit seems, by the repeated use of it, to have delivered to the Church to be used instead of that old Jewish form, with which the priest under the Law dismissed the congregation[5]. The reason of its being changed was undoubtedly owing to the new revelation made of three Persons in the Godhead. For otherwise the Jews both worshipped and blessed, in the name of the same God as the Christians; only their devotions had respect chiefly to the Unity of the Godhead, whereas ours comprehend also the Trinity of Persons.

Not a Blessing.

§. 2. I must not forget to observe, that the form here used in our daily service is rather a *Prayer* than a *Blessing*; since there is no alteration either of person or posture prescribed to the minister, but he is directed to pronounce it *kneeling*, and to include himself as well the people.

5 Numb. vi. 23, &c.

Day 24 MORNING PRAYER

PSALM 110. *Dixit Dominus.*

The ideal Priest-King

THUS saith the LORD to my lord :

"Sit thou on my right hand, until I make thine enemies thy footstool.

2 In very truth will the LORD extend thy sceptre of rule out of Sion : thine be the sway over foes that surround thee on every side.

3 Marching to battle thy people will follow thee gladly : on the day that thou leadest them forth.

4 Oh see how in holy array : thy young warriors are glancing like dewdrops in the morning sun.

5 Never draw back will the LORD from his oath : Priest-King for ever art thou after the manner of Melchisedech."

6 The Lord at thy right hand : doth shatter the kings in the day of his wrath.

7 Minister judgement will he among the nations; filling the valleys with dead : shattering the head of thy foes over all the wide earth.

8 Of the brook by the way will he drink : and press on with uplifted head. Praise ye the LORD.

PSALM 111. *Confitebor tibi.*

The character of God

ALL my heart doth give thanks unto the LORD :

Both in the council of the upright, and in the congregation.

2 Deeds of great might are the deeds of the Lord :

Earnestly to be studied of all them that have delight therein.

3 For his work is worthy to be praised, and had in honour :

Glorious is his righteousness and standeth fast for ever.

4 He hath so done his marvellous works that they ought to be had in remembrance :

In the LORD is fulness of grace and compassion.

5 Joy and plenty hath he given unto them that fear him :

Keeping his covenant for ever in mind.

6 Learning his people the power of his works :

Making them to possess the heritage of the nations.

7 Nay, the works of his hands are truth and justice :

Ordered are all his precepts and sure.

8 Planted firmly for ever and ever :

Resting on truth and equity.

9 Sent hath he redemption unto his people :

Their covenant hath he appointed for ever;

10 Utterly to be had in awe and holy is his Name :

Verily the fear of the Lord is the beginning of wisdom.

11 Yea, a good understanding have all they that do thereafter :

Zealously shall he be praised for ever. Praise ye the Lord.

PSALM 112. *Beatus vir.*

The character of the godly man

A HAPPY man is he that feareth the Lord:

Behold he hath great delight in his commandments.

2 Dominion in the land shall be to his seed :

Ever shall the generation of the upright be blessed.

3 Fulness of riches and plenteousness shall be in his house :

Grounded firm and standing fast for ever is his righteousness.

4 He is gracious, full of compassion and righteous:

In the darkness he ariseth as a light for the upright.

5 Joy shall be to the good man that dealeth graciously and lendeth :

Knowledge shall he have to guide his affairs with discretion.

6 Lo! he shall never be moved:

Memorials of the righteous shall endure for evermore.

7 Never will he be anxious over evil tidings :

On the Lord he trusteth with a steadfast heart.

8 Planted firmly is his heart and will not shrink :

Requited shall he be in the downfall of his foes.

9 Scattering abroad with free hand hath he given to the poor :

Truly his righteousness remaineth for ever.

10 Uplifted shall be his horn with honour :

Vexation shall grieve the ungodly to see it.

11 With his teeth shall he gnash and consume away:

Yea, the desire of the ungodly doth end in ruin. Praise ye the Lord.

Day 24 EVENING PRAYER

Pss. 113 to 118. Hallel, at Passover, Pentecost, Tabernacles, Dedication and New Month

PSALM 113. *Laudate, pueri.*

The glorious and fearful Name

PRAISE O ye servants of the LORD : praise ye the Name of the LORD.

2 Blessed be the Name of the LORD : from this time forth and for evermore.

3 From the rising up of the sun unto the going down of the same : worthy to be praised is the Name of the LORD.

4 High above all nations is the LORD : and his glory above the heavens.

5 Who is like unto the LORD our God, that is throned so high : and yet humbleth himself to behold the things that are in heaven and in the earth?

6 Who raiseth up the poor out of the dust : and lifteth up the needy from out the mire;

7 That he may set him among princes : even among the princes of his people.

8 He giveth the barren housewife a happy home : and maketh her to be a joyful mother of children. Praise ye the LORD.

PSALM 114. *In exitu Israel.*

Nature's pangs at the birth of Israel

WHEN Israel came forth out of Egypt : and the house of Jacob from among the people of strange speech,

2 Judah became his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan turned him about backward;

4 The mountains skipped like rams : and the little hills like the young of the flock.

5 What aileth thee, O thou sea, that thou fleest : and thou Jordan, that thou turnest thee about backward?

6 Ye mountains, that ye skip like rams : and ye little hills, like the young of the flock?

7 Thou art in travail pangs, O earth, at the presence of the Lord : at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM 115. *Non nobis, Domine.*

The Invisible God their strength and hope

NOT unto us, O LORD, not unto us, but unto thy Name give glory : for thy loving-kindness, and for thy truth's sake.

2 Wherefore should the nations say : Where, pray, is their God?

3 Our God,—he is in heaven : whatsoever he willeth that he doeth.

(4–8, duplicate = Ps. 135. 15–18)

4 Their idols are but silver and gold : the mere work of men's hands.

5 They have mouths, but they speak not : eyes have they, but they see not.

6 They have ears, but they hear not : noses have they, but they smell not.

7 As for their hands, they feel not; as for their feet, they walk not : no sound give they through their throat.

8 Like unto them shall their makers become : and so be each and everyone that putteth his trust in them.

9 O Israel, trust thou in the LORD : he is their help and their shield!

10 Ye house of Aaron, put your trust in the LORD : he is their help and their shield!

11 Ye that fear the LORD, put your trust in the LORD : he is their help and their shield!

12 The LORD hath been mindful of us, and he will bless : he will bless the house of Israel, he will bless the house of Aaron.

13 He will bless them that fear the LORD : both small and great.

14 The LORD increase you more and more : you and your children.

15 Blessed be ye of the LORD : who made heaven and earth.

16 All the whole heavens are the LORD's : but the earth hath he given to the children of men.

17 The dead praise not the LORD : neither any that go down into Silence;

18 But we—we will bless the LORD : from this time forth and for evermore. Praise ye the LORD.

Day 25 MORNING PRAYER

PSALM 116. *Dilexi, quoniam.*
Thanksgiving for deliverance in answer to prayer

I LOVE the Lord : because he hath heard the voice of my supplications;

2 Because he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about, and the pains of hell gat hold upon me : I found trouble and heaviness, and was hard at death's door;

4 Then did I call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is full of compassion.

6 The Lord preserveth the simple : I was brought low, and he saved me.

7 Turn again then unto thy rest, O my soul : for the Lord hath dealt lovingly with thee.

8 And why? thou hast delivered my life from death : mine eyes from tears, and my feet from falling;

9 I shall walk before the Lord : in the land of the living.

10 I held fast my faith in God even when I spake saying; I am sorely afflicted : and though I said in my alarm I can count on no man's help.

11 What can I render unto the Lord : for all the benefits that he hath done unto me?

12 I will lift up the cup of thanksgiving for salvation : and proclaim the Name of the Lord.

13 My vows will I pay unto the Lord : yea, in the presence of all his people.

14 Right dear in the sight of the Lord : is the death of his faithful.

15 I beseech thee, O Lord, for I am "thy servant" : I am "thy servant," the son of thine handmaid; thou hast broken my bonds in sunder and set me free.

16 To thee will I offer the sacrifice of thanksgiving : and will call upon the Name of the Lord.

17 I will pay my vows unto the LORD : in the presence of all his people;

18 In the courts of the LORD's house, even in the midst of thee, O Jerusalem : Praise ye the LORD.

PSALM 117. *Laudate Dominum.*

The Gentiles are fellow-heirs

O PRAISE the LORD, all ye nations : laud him, all ye peoples.

2 For his loving-kindness is ever more and more towards us : and the faithfulness of the LORD endureth for ever. Praise ye the LORD.

PSALM 118. *Confitemini Domino.*

Procession of thanksgiving approaching the Temple

O GIVE thanks unto the LORD, for he is good : for his loving-kindness endureth for ever.

2 Let Israel now confess, that his loving-kindness endureth for ever.

3 Let the house of Aaron now confess : that his loving-kindness endureth for ever.

4 Yea, let them that fear the LORD now confess : that his loving-kindness endureth for ever.

5 From out of my distress I called upon the LORD : and the LORD answered and set me at large.

6 The LORD is on my side, I will not be afraid : what can man do unto me?

7 The LORD taketh my part with them that help me : therefore can I look in the face all them that hate me.

8 It is better to take refuge in the LORD : than to put any confidence in man.

9 It is better to take refuge in the LORD : than to put any confidence in princes.

10 All nations compassed me round about : in the Name of the LORD did I mow them down.

11 They came about me on every side, they came about me, I say, on every side : but in the Name of the LORD did I mow them down.

12 They came about me buzzing like bees around wax, they blazed up as doth a fire among thorns : in the Name of the LORD did I mow them down.

13 Thou didst thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and he is become my salvation.

15 Hark! the sound of a ringing shout of joy and salvation in the tents of the righteous: —"the right hand of the Lord bringeth mighty things to pass;

16 The right hand of the Lord hath gotten the victory : the right hand of the Lord bringeth mighty things to pass."

17 I shall not die, but live : and declare the works of the Lord.

18 Though the Lord hath chastened and corrected me : yet he hath not given me over unto death.

The Procession arriving

19 Open to me the gates of righteousness : that I may go in there through, and give thanks unto the Lord.

Welcome by the Levites from within

20 This is the gate of the Lord : the righteous may enter in thereby.

Procession passing in

21 I will give thanks unto thee, for thou hast answered me : and art become my salvation.

22 The same stone which the builders rejected : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : let us rejoice and be glad in it.

25 We beseech thee, O Lord, save now : we beseech thee, O Lord, send us now prosperity.

Levites within the Temple

26 Blessed in the Name of the Lord, be he that entereth : we bless you out of the house of the Lord.

The Procession advances

27 The Lord is God and hath shewed us light : O garnish ye the sacred dance with leafy boughs, and lead it on even up to the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will exalt thee.

29 O give thanks unto the Lord, for he is good : for his loving-kindness endureth for ever.

DAY 25 EVENING PRAYER

PSALM 119. *Beati immaculati.*

The Joy and Discipline of Law to learn the Truth and do the Right

BLESSED are they that are upright in way : who walk in the law of the LORD.

2 Blessed are they that keep his ordinances : and seek him with their whole heart.

3 For such they work no iniquity : they walk in his ways.

4 Thou straight charge hast thou given : that we should diligently observe thy precepts.

5 Oh, LORD, would that my ways may be ordered aright : so that I might observe thy statutes!

6 And then should I not be confounded : while I have regard unto all thy commandments.

7 Accordingly I will thank thee with an unfeigned heart : when I shall have learned thy righteous judgements.

8 An eye will I ever have unto the observance of thy statutes : O forsake me not utterly.

In quo corriget?

BY what means shall a young man cleanse his path : even by ruling himself after thy word.

10 Betimes and with my whole heart have I sought thee : O let me not go astray from thy commandments.

11 Behold thy word have I laid up within my heart : in order that I should not sin against thee.

12 Blessed art thou, O LORD : O teach me thy statutes.

13 By my own lips have I been telling : of all the judgements of thy mouth.

14 Better and greater delight have I had in the way of thine ordinances : than in all manner of riches.

15 Brood will I in meditation over thy precepts : and pay attention to thy paths.

16 Blessed for ever is the solace of thy statutes : I will not forget thy word.

Retribue servo tuo.

COMFORT thou "thy servant" that I may live : so will I observe thy word.

18 Come thou and open mine eyes : that I may behold wondrous things out of thy law.

19 Consider how that I am a sojourner upon earth: O hide not thy commandments from me.

20 Crushed is my soul and overwhelmed with the very fervent longing: that it hath alway unto thy judgements.

21 Confounded are the proud by thy rebuke: and all they that go astray from thy commandments.

22 Contempt and reproach do thou roll away from me: for I have kept thine ordinances.

23 Counsel have princes taken as they sat and talked together against me: but "thy servant" doth meditate upon thy statutes.

24 Continually are thine ordinances my solace: they are my counsellors.

Adhæsit pavimento.

DEEP in the dust lieth my soul: O quicken thou me, according to thy word.

26 Duly have I told thee of all my ways, and thou hast answered me: O teach me thy statutes.

27 Declare unto me plainly the way of thy precepts: that I may meditate upon thy wondrous works.

28 Dissolved is my soul for very heaviness: raise thou me up again according unto thy word.

29 Do thou remove from me the way of unfaithfulness to thee: and cause thou me to make much of thy law.

30 Delight have I in the way of faithfulness to thee: and thy judgements have I set before me.

31 Do not I cleave unto thine ordinances: O Lord, disappoint me not.

32 Daily will I run the way of thy commandments: because thou hast set my heart at liberty.

Day 26 MORNING PRAYER

Legem pone.

ENLIGHTEN and instruct me, O Lord, in the way of thy statutes: that I may keep it unto the end.

34 Enrich me with understanding, that I may keep thy law: yea, observe it with my whole heart.

35 Exercise and lead me in the

path of thy commandments : for therein is my delight.

36 Encline my heart unto thine ordinances : and not unto greed of gain.

37 Ever turn away mine eyes, from regarding aught that is false : and quicken thou me in thy ways.

38 Establish unto "thy servant" thy word of promise: which is given unto those that fear thee.

39 Ease me from the taunt that I dread : for thy judgements are good.

40 Ever do I long after thy precepts : O quicken me in thy righteousness.

Et veniat super me.

FOLLOW me, O LORD, with thy loving-kindness : even with thy saving help, according unto thy word of promise.

42 For so shall I have an answer unto him that taunteth me : for my trust is in thy word.

43 Forbear to take the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

44 For then should I continually observe thy law : yea, for ever and ever.

45 Free me from anxiety and let me walk at liberty : because I have studied thy precepts.

46 Faithfully also will I speak of thine ordinances, even before kings : and will not be ashamed.

47 Full of solace unto me are thy commandments : which I do love.

48 For ever will I lift up my hands unto thy commandments, which I love : and my study shall be in thy statutes.

Memor esto verbi tui.

GRACIOUSLY remember thy word unto "thy servant" : wherein thou hast caused me to hope.

50 Great is the comfort thereof to me in mine affliction : for thy word of promise hath quickened me.

51 Greatly have the proud had me in derision : yet from thy law have I not swerved.

52 Glad was I when I remembered thy judgements of ancient times, O LORD : and thus received comfort.

53 Glowing is the indignation

that hath taken hold upon me : because of the ungodly that forsake thy law.

54 Glorious things have I sung of thy statutes : in the house of my pilgrimage.

55 Gladly have I remembered thy Name, O Lord, in the night-season : and have observed thy law.

56 Gracious hast thou thus been unto me : because I have kept thy precepts.

Portio mea, Domine.

HAVE I not promised to observe thy words, O Lord : for thou art my portion.

58 Humbly have I made my supplication in thy presence with my whole heart : O be gracious unto me, according to thy word of promise.

59 Have not I thought upon my ways : and turned my feet back unto thine ordinances.

60 Haste have I made, and delayed not : to observe thy commandments.

61 Heavily have the cords of the ungodly entangled me : but I have not forgotten thy law.

62 Hear me at midnight when I rise to give thanks unto thee : because of thy righteous judgements.

63 Holy men and all they that fear thee are my companions : and such as observe thy precepts.

64 Hast not thou filled the earth, O Lord, with thy loving-kindness : O teach me thy statutes.

Bonitatem fecisti.

INDEED, O Lord, thou hast dealt well with "thy servant" : according unto thy word.

66 Inspire me with good discernment and knowledge : for I have believed in thy commandments.

67 I went astray before I was afflicted : but now thy word of promise do I heed.

68 In thee, O Lord, is goodness and thou doest good : O teach me thy statutes.

69 Insolent men have forged a lie against me : but as for me with my whole heart will I keep thy precepts.

70 In gross fat hath their heart grown dull : but as for me in thy law is my delight.

71 It is good for me that I

have been in affliction : in order that I might learn thy statutes.

72 The law of thy mouth is better unto me : than thousands of gold and silver!

DAY 26 EVENING PRAYER

Manus tuæ fecerunt me.

73 THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O LORD, that thy judgements are righteous : and that thou of very faithfulness hast caused me to be afflicted.

76 Let, I pray thee, thy merciful kindness be my comfort : according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they deal wickedly with me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 Let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

81 MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they

persecute me with falsehood; O give me thy help.

87 Lo, they had almost made an end of me upon earth : but I—I forsook not thy precepts.

88 Let thy loving-kindness quicken me : and I will observe the ordinances of thy mouth.

In æternum, Domine.

MARVELLOUS is thy word, O Lord : it standeth fast eternally in heaven.

90 Mindful of thy faithfulness art thou from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 Moving in accordance with thine ordinances : do all things ever serve thee.

92 My solace hath been in thy law : else I should have perished in my affliction.

93 Mindful will I ever be of thy precepts : for with them thou hast quickened me.

94 Mercifully save me, for I am thine : and I have made thy precepts my study.

95 Malicious men have laid wait for me to destroy me : but I will give close heed to thine ordinances.

96 Mine eye seeth the perfection of earthly things is limited : but thy commandment is infinitely broad.

Quomodo dilexi!

NAUGHT love I like thy law, O Lord : all the day long is my meditation in it.

98 Now hast thou made me through thy commandment wiser than mine enemies : for it is mine for ever.

99 Nay, I am prudent above all my teachers : for thine ordinances are my meditation.

100 Not even the aged have more discernment than I : because I keep thy precepts.

101 Never will I cause my feet to stray into any evil path : but I will ever observe thy word.

102 Neither have I turned aside from thy judgements : for thou thyself hast instructed me.

103 Nothing is sweeter than thy word of promise unto my palate : yea, sweeter than honey unto my mouth.

104 Needs must I hate all paths of unfaithfulness to thee : for through thy precepts do I get insight and discernment.

DAY 27 MORNING PRAYER

Lucerna pedibus meis.

O GOD, thy word is a lantern unto my feet: and a light unto my path.

106 Of old have I sworn, and am steadfastly purposed: to observe thy righteous judgements.

107 Out of measure am I afflicted: quicken thou me, O LORD, according to thy word.

108 O LORD, I beseech thee accept the free-will offerings of my mouth: and teach me thy judgements.

109 Ofttimes hath my life been in danger: yet have I not forgotten thy law.

110 On every side the ungodly have set traps for me: yet have I not gone astray from thy commandments.

111 O LORD, thine ordinances have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

112 Occupied is my heart to fulfil thy statutes: alway and for ever, even unto the end.

Iniquos odio habui.

PROFANE persons that are of a double mind do I utterly abhor: but thy law do I love.

114 Protection and shield art thou unto me: for in thy word is my hope and trust.

115 Part from me, ye evil-doers: that I may keep the commandments of my God.

116 Preserve me according to thy word of promise, that I may live: and let me not be disappointed of my hope.

117 Provide me with thy help and support, and I shall be safe: yea, I will solace myself continually in thy statutes.

118 Punished of thee and set at nought are all they that go astray from thy statutes: for their self-deceit is but a lie.

119 Put away like dross by thee are all the ungodly of the earth: therefore I love thine ordinances.

120 Perplexed am I, and my flesh shuddereth for fear of thee: and I stand in awe of thy judgements.

Feci judicium.

RIGHT and justice have I wrought: O give me not over unto mine oppressors.

122 Rise up, and be thou surety for "thy servant" to do him good : and let not the proud oppress me.

123 Remember how mine eyes are wasted away with looking for thy saving help : and for the word of thy righteous promise.

124 Reward thou "thy servant" according unto thy loving-kindness : and teach me thy statutes.

125 Recompense me, I am "thy servant" : O grant me understanding that I may know thine ordinances.

126 Rise up, O Lord, it is time for thee to lay to thine hand : for they have made void thy law.

127 Right dearly therefore do I love thy commandments : above gold and precious stone.

128 Right therefore do I deem to be all thy precepts : and every path of unfaithfulness to thee I utterly abhor.

Mirabilia.

SURE are thine ordinances and wonderful : therefore doth my soul keep them.

130 So soon as thy words are unfolded : they give light and discernment even unto babes.

131 Shut not but open was my mouth, while I gasped and panted : for I yearned sore after thy commandments.

132 So turn thou unto me, and be gracious unto me : as thou usest to do unto those that love thy Name.

133 Steady my footsteps by thy word of promise : and let not any iniquity have dominion over me.

134 Set me free and ransom me from the oppression of men : that I may observe thy commandments.

135 Shew the light of thy countenance upon "thy servant" : and teach me thy statutes.

136 Streams of water run down from mine eyes : because men observe not thy law.

Justus es, Domine.

THOU art righteous, O Lord : and upright are thy judgements.

138 The ordinances that thou hast commanded : are righteous and true to the uttermost.

139 The zeal of mine heart

hath even undone me : because mine adversaries have forgotten thy words.

140 The word of thy promise is of very sterling metal, tried in the fire to the uttermost : and "thy servant" loveth it.

141 Though I be small, and of no reputation : yet have I not forgotten thy precepts.

142 Thy righteousness is an everlasting righteousness : and thy law is truth.

143 Trouble and anguish have overtaken me : yet thy commandments are my solace.

144 The righteousness of thine ordinances is everlasting : O grant me understanding, and I shall live.

DAY 27 EVENING PRAYER

Clamavi in toto corde meo.

UNTO thee have I called with my whole heart : answer me, O LORD, I would keep thy statutes.

146 Unto thee have I called, O save me : and I will observe thine ordinances.

147 Uprising early in the morning do I cry unto thee for help : while I wait in hope for thy word.

148 Uprisen am I before each night-watch doth arrive : that I might meditate on thy promise.

149 Up, LORD, hear my voice, according unto thy loving-kindness : quicken me, according to thine ordinances.

150 Unholy men draw nigh that of malice persecute me : and are far from thy law.

151 Upon thee do I call, for thou art nigh at hand, O LORD : and all thy commandments are truth.

152 Unchangeable from of old are thine ordinances : I have known long since that thou hast founded them for ever.

Vide humilitatem.

VOUCHSAFE to behold mine affliction, and rescue me : for I do not forget thy law.

154 Vouchsafe to maintain my cause, and redeem me : quicken me, according to thy word of promise.

155 Verily saving help is far

from the ungodly : for they study not thy statutes.

156 Very many are thy compassions, O Lord : quicken me, according to thine ordinances.

157 Very many are my persecutors and mine adversaries : yet have I not swerved from thine ordinances.

158 Vexed was I even unto loathing, when I beheld them that are faithless and treacherous towards thee : because they have not observed thy word.

159 Visit me and see, O Lord, how I love thy precepts : O quicken me, according to thy loving-kindness.

160 Verily, the sum of thy word is truth : and each of thy righteous judgements endure for evermore.

Principes persecuti sunt.

WITHOUT cause have princes persecuted me : but my heart standeth in awe of thy words.

162 Wholly do I rejoice at thy word of promise : as one that findeth great spoils.

163 Whereas I hate falsehood and will abhor it : thy law do I love.

164 With my voice seven times a day do I praise thee : because of thy righteous judgements.

165 Wondrous great is the peace that they have who love thy law : they go on their way without stumbling.

166 When, O Lord, have I not hoped for thy saving help : and done after thy commandments?

167 When hath not my soul observed thine ordinances : yea, I love them exceedingly.

168 Well have I observed thy precepts and thine ordinances : for all my ways are before thee.

Appropinquet deprecatio.

YET let my cry come near before thee, O Lord : give me understanding, according unto thy word.

170 Yea, let my supplication come before thee : deliver me, according to thy word of promise.

171 Yet again let my lips pour forth thy praise : because thou teachest me thy statutes.

172 Yea, let my tongue sing of thy word : for all thy commandments are right.

173 Yield me ready help with

thine hand : for I have chosen thy precepts.

174 Yearned have I and longed for thy saving help, O Lord : and thy law is my delight.

175 Yea, let my soul live, that it may praise thee : and let thy judgements help me.

176 Yea, though I go astray, O seek "thy servant," like a sheep that is lost : for I do not forget thy commandments.

Day 28 MORNING PRAYER

Pss. 120 to 134. The Pilgrim odes: on journeys up to Passover, Pentecost and Tabernacles

PSALM 120. *Ad Dominum.*

The Pilgrim's need under miseries of foreign rule

UNTO the Lord did I call in my distress : and he answered me.

2 "Deliver my soul, O Lord, from the lying lips : and from the crafty tongue."

3 What shall be given or done unto thee, thou crafty tongue : Even mighty and sharp arrows, with glowing coals of broom.

4 Woe is me, that my banishment endureth so long : that I have my habitation in the tents of the sorrowful.

5 All too long hath my soul had her dwelling : among them that are haters of peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSALM 121. *Levavi oculos.*

The Pilgrim's Way

I WILL lift up mine eyes unto the hills : O from whence will my help come?

2 My help cometh even from the Lord : who made heaven and earth.

3 Never will he suffer thy foot to stumble : and he that guardeth thee will not sleep.

4 Behold, he that guardeth Israel : doth neither slumber nor sleep.

5 The Lord himself is thy guard : the Lord is thy shade upon thy right hand;

6 So that the sun shall not smite thee by day : neither the moon by night.

7 The Lord shall guard thee from all evil : yea, it is even he that shall guard thy soul.

8 The Lord doth guard thy going out, and thy coming home : from this time forth and for evermore.

PSALM 122. *Lætatus sum.*

The Pilgrim's goal

I WAS right glad when they said unto me : "We will go unto the house of the Lord."

2 Our feet were standing at last within thy gates : O Jerusalem.

3 Jerusalem that art builded up once again : as a city that is at unity in itself.

4 For thither the tribes went up, even the tribes of the Lord : according to the ordinance for Israel, to give thanks unto the Name of the Lord.

5 For there were set thrones for judgement : even the thrones of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and prosperity within thy palace-towers.

8 For my brethren and companions' sakes : will I now say, Peace be within thee.

9 Yea, for the sake of the house of the Lord our God : I will seek to do thee good.

PSALM 123. *Ad te levavi oculos meos.*

The Pilgrim's Hope

UNTO thee lift I up mine eyes : O thou that art throned in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their master : and as the eyes of a maiden unto the hand of her mistress;

3 Even so our eyes look unto the Lord our God : until he be gracious unto us.

4 Be gracious unto us, O Lord, even now be gracious unto us : scorn enough and more have we borne.

5 Yea, more than enough hath our soul borne of scornful jeering from them that are at ease : and of the contempt of the proud oppressor.

PSALM 124. *Nisi quia Dominus.*

The Pilgrim's escape

"IF the Lord himself had not been of our side," let Israel now say : "if the Lord himself had not been of our side, when man rose up against us;

2 Then had they swallowed us up alive : when they were so wrathfully displeased at us.

3 Yea, the waters had swept us away : the torrent had gone over our soul;

4 Then had the deep waters of the proud : gone even over our soul."

5 But blessed be the LORD : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowlers : the snare is broken, and we—we are escaped.

7 Our help is in the Name of the LORD : who made heaven and earth.

PSALM 125. *Qui confidunt.*

Firm as a rock

THEY that put their trust in the LORD are even as the mount Sion : which can not be moved, but abideth fast for ever.

2 As the mountains are round about Jerusalem : even so is the LORD round about his people, from this time forth and for evermore.

3 For the sceptre of wrong will not continue to rest on the land that is the lot of the righteous : else might the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto those that be good : and to those that are true to thee and upright in their hearts.

5 But as for renegades and such as turn aside unto their crooked ways : the LORD will lead them away with the workers of iniquity. Peace be upon Israel.

DAY 28 EVENING PRAYER

PSALM 126. *In convertendo.*

The first arrival of exiles home

WHEN the LORD turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with shouts of joy.

3 Then said they among the nations : The LORD hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 As the water-courses of the south, though dry in summer, are in flood after the autumn rains : even so, O Lord, in full stream do thou bring back our yet captive exiles.

6 They that sow in tears : shall reap with shouts of joy.

7 Though one may now go weeping on his way, as he beareth forth but a handful of good seed to sow : he shall surely yet come home again with shouts of joy, bearing his sheaves with him.

PSALM 127. *Nisi Dominus.*

The re-peopling of Jerusalem

EXCEPT the Lord build the house : they labour in vain thereat that build it.

2 Except the Lord keep watch over the city : the watchman waketh but in vain.

3 It may be but lost labour that ye haste to rise up early, and take no rest, but eat the bread of carefulness : for look, to whom it pleaseth him he giveth it in sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 As arrows in the strong hand of the mighty : even so are a young man's children.

6 Happy is the man that hath filled his quiver therewith : they shall not be put to shame when they speak with their enemies in the gate.

PSALM 128. *Beati omnes.*

The blessing of home and family life

HAPPY is every one that feareth the Lord : and walketh in his ways.

2 For thou shalt eat the labour of thine own hands : O well is thee, and happy shalt thou be.

3 Thy wife in the innermost chambers of thine house : shall be as a fruitful vine;

4 Thy children like olive-shoots from the parent stem : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion so bless thee : that thou mayest see Jerusalem in prosperity all thy life long;

7 Yea, see thy children's children : and Peace upon Israel.

PSALM 129. *Sæpe expugnaverunt.*

National prayer in anxious times

"MUCH indeed and many a time have they afflicted me from my youth up": may Israel now say;

2 "Yea, much and many a time have they afflicted me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long their furrows.

4 But the LORD is righteous: he hath hewn asunder the cords of the wicked."

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grain dropped and growing upon the house-tops: which withereth afore it be mature;

7 And of such a sort wherewith the reaper filleth not his hand: neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The LORD prosper you: we wish you good luck in the Name of the LORD.

PSALM 130. *De profundis.*

Expectant Hope

OUT of the depths have I called unto thee, O LORD: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, LORD, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 Nay, but with thee there is forgiveness: in order that thou mayest be feared.

5 I wait for the LORD; my soul doth wait: and in his word do I hope.

6 My soul looketh for the Lord more than watchmen for the morning: yea, more than watchmen for the morning dawn.

7 O Israel, hope in the LORD, for with the LORD there is loving-kindness: and with him is plenteous redemption.

8 And he—even he will redeem Israel: from all his sins.

PSALM 131. *Domine, non est.*

As a little child

LORD, my heart is not haughty: nor mine eyes lofty.

2 I do not busy myself in great

matters : nor in things that are too hard for me.

3 Surely I have stilled and quieted my soul, like a weaned child in its mother's arms that fretteth not at all : yea, even so my soul with me is like that weaned child.

4 O Israel, hope in the Lord : from this time forth and for evermore.

Day 29 MORNING PRAYER

PSALM 132. *Memento, Domine.*

The permanence of the Divine Kingdom

(*a*) 1–10, David's oath

LORD, remember unto David : all the affliction that he underwent;

2 How he sware unto the Lord : and vowed a vow unto the Mighty One of Jacob;—

3 "Surely I will not enter the tent wherein I dwell : I will not lie down upon the bed that is spread for me;

4 I will not suffer mine eyes to sleep : nor mine eyelids to slumber :

5 Until I find out a place for the Lord : a dwelling-place for the Mighty One of Jacob."

6 Lo, we heard of the Ark as being at Ephrathah : in the fields of the wood did we find it.

7 Let us go unto his dwelling-place : and fall low on our knees before his footstool and pray,

8 "Arise, O Lord, into thy resting-place : thou, and the Ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy faithful sing with joyfulness.

10 For 'thy servant' David's sake : turn not away the face of thine anointed."

(*b*) 11–19, God's oath in response

11 The Lord made a faithful oath unto David : and he will not turn back from it;—

12 "Of the fruit of thy body : will I set upon thy throne.

13 If thy children keep my covenant, and mine ordinances that I shall learn them : their children also shall sit upon thy throne for evermore.

14 For the Lord hath chosen

Sion : he hath desired it for his abode.

15 This shall be my resting-place for ever : here will I dwell, for I have a delight therein.

16 I will surely bless her provision : and will satisfy her poor with bread.

17 Her priests will I clothe with salvation : and her faithful shall sing aloud with joyfulness.

18 There will I make a horn to bud forth unto David : there have I set in order a lamp for mine anointed, that shall never go out.

19 Robes of shame will I put on his foes : but on his head an ever-bright crown."

PSALM 133. *Ecce, quam bonum!*

Diffusive influence of Union

BEHOLD, how good and how pleasant a thing it is : for brethren to dwell together in unity!

2 It is like the aroma of the sacred oil upon the head, coming down upon the beard : even Aaron's beard, that cometh down upon the collar of his vesture.

3 Like the dew of Hermon : that cometh down upon the hill of Sion.

4 For there hath the LORD promised his blessing : even life for evermore.

PSALM 134. *Ecce nunc.*

Greeting of morning watch coming on duty

BEHOLD now, bless ye the LORD : all ye "servants" of the LORD, that by night stand in the house of the LORD.

3 O lift up your hands towards the sanctuary : and bless ye the LORD.

Answer of night watch going off duty

4 The LORD that made heaven and earth : give thee blessing out of Sion.

PSALM 135. *Laudate Nomen.*

Interchange of greetings between lay worshippers and priests

PRAISE ye the LORD. Praise ye the Name of the LORD : praise him, O ye "servants" of the LORD;

2 Ye that stand in the house of the LORD : in the courts of the house of our God.

3 Praise ye the LORD, for the

Lord is good : make melody unto his Name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 Yea I know surely that the Lord is great : and that our Lord is above all gods.
6 Whatsoever the Lord pleased, that hath he done in heaven, and in earth : in the seas, and in all deep places.
7 He causeth vapour and mist to come up from the ends of the earth : and sendeth forth lightnings with the rain, bringing the wind out of his treasuries.

8 It is he who smote the first-born of Egypt : both of man and beast.
9 He sent signs and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and upon all his servants.
10 It is he who smote divers nations : and slew mighty kings;
11 Sehon king of the Amorites, and Og the king of Bashan : and all the kingdoms of Canaan;
12 And gave their land for an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : thy memorial, O Lord, from one generation to another.
14 For the Lord will right his people : and again be gracious unto "his servants."

The helplessness of the idols
(15–18, duplicate = Ps. 115. 4–8)

15 As for the idols of the nations, they are but silver and gold : the mere work of men's hands.
16 They have mouths, but they speak not : eyes have they, but they see not.
17 They have ears, but give no ear : neither is there any breath in their mouths.
18 Like unto them shall their makers become : and so be each and everyone that putteth his trust in them.

19 O house of Israel, bless ye the Lord : O house of Aaron, bless ye the Lord.
20 O house of Levi, bless ye the Lord : ye that fear the Lord, bless ye the Lord.
21 Blessed out of Sion be the Lord who dwelleth at Jerusalem : praise ye the Lord.

Day 29 EVENING PRAYER

PSALM 136. *Confitemini.*

The Great Hallel

Divine Love revealed in Nature and in history

O GIVE thanks unto the Lord, for he is good : and his loving-kindness endureth for ever.

2 O give thanks unto the God of gods : for his loving-kindness endureth for ever.

3 O give thanks unto the Lord of lords : for his loving-kindness endureth for ever.

4 To him who alone doeth great wonders : for his loving-kindness endureth for ever.

5 Who by his excellent wisdom made the heavens : for his loving-kindness endureth for ever.

6 Who spread forth the earth above the waters : for his loving-kindness endureth for ever.

7 Who made great lights : for his loving-kindness endureth for ever;

8 The sun to rule by day : for his loving-kindness endureth for ever;

9 The moon and the stars to rule by night : for his loving-kindness endureth for ever.

10 To him who smote Egypt in their first-born : for his loving-kindness endureth for ever;

11 And brought out Israel from among them : for his loving-kindness endureth for ever;

12 With a mighty hand, and with an outstretched arm : for his loving-kindness endureth for ever.

13 To him who divided the Red sea in sunder : for his loving-kindness endureth for ever;

14 And made Israel to pass through the midst of it : for his loving-kindness endureth for ever.

15 But as for Pharaoh and his host, he shook them off into the Red sea : for his loving-kindness endureth for ever.

16 To him who led his people through the wilderness : for his loving-kindness endureth for ever.

17 To him who smote great

kings : for his loving-kindness endureth for ever;

18 Yea, and slew mighty kings: for his loving-kindness endureth for ever;

19 Sehon king of the Amorites : for his loving-kindness endureth for ever;

20 And Og the king of Bashan : for his loving-kindness endureth for ever;

21 And gave their land for an heritage : for his loving-kindness endureth for ever;

22 Even for an heritage unto Israel his servant : for his loving-kindness endureth for ever.

23 To him who remembered us in our low estate of exile : for his loving-kindness endureth for ever;

24 And hath rescued us as a prey from our foes : for his loving-kindness endureth for ever.

25 To him who giveth food to all living things : for his loving-kindness endureth for ever.

26 O give thanks unto the God of heaven : for his loving-kindness endureth for ever.

PSALM 137. *Super flumina.*

The Temple singers in exile

BY the waters of Babylon—there it was that we sat down : yea, wept when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are thereby.

3 For there did they that had led us away captive call for a song, and our tormentors bade us be merry : "Sing us one of the songs of Sion."

4 How can we sing the Lord's song : in a foreign land?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning;

6 Let my tongue cleave to the roof of my mouth, if I do not remember thee : yea, if I set not Jerusalem above my chiefest joy.

7 Remember, O Lord, against the children of Edom, the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, thou plunderer but doomed : thou shalt full surely yet rewarded be, as thou hast served us.

PSALM 138. *Confitebor tibi.*

The constancy of the Divine care

I WILL give thanks unto thee, O LORD, with my whole heart : even before the gods will I make melody unto thee.

2 I will worship toward thy holy temple, and give thanks unto thy Name : because of thy loving-kindness, and because of thy faithfulness.

3 For the glorious fulfilment of thy promise : doth far surpass the renown of all thy former deeds.

4 When I called unto thee thou didst answer me : and didst make me bold with thy strength in my soul.

5 Unto thee, O LORD, shall all the kings of the earth give thanks : when they have heard the words of thy mouth.

6 Yea, they shall sing of the ways of the LORD : for great is the glory of the LORD.

7 For though the LORD be high, yet hath he regard for the lowly : as for the proud, them he beholdeth afar off.

8 Though I walk in the midst of trouble, yet wilt thou revive me : thou wilt stretch forth thy hand against the furiousness of mine enemies, and thy right hand shall save me.

9 The LORD on my behalf will complete the good work he hath in hand for me : thy loving-kindness, O LORD, endureth for ever; abandon not then that which thine own hands have so far wrought.

DAY 30 MORNING PRAYER

PSALM 139. *Domine, probasti.*

The living energy of a personal God for whom time and space are naught

O LORD, thou hast searched me through and through, and known me : thou—aye thou knowest my down-sitting, and mine up-rising; thou understandest my purposes long before.

2 Thou art about my path by day and about my bed at night : thou siftest out, and art acquainted with, all my ways.

3 For lo, before yet there be a word on my tongue : thou, O LORD, knowest it altogether.

4 Thou hast fashioned my past and my future : now too thine hand doth hold me fast.

5 Such knowledge is too wonderful for me : it is all too high, I cannot attain unto it.

6 Whither shall I go from thy spirit : or whither can I flee from thy presence?

7 If I climb up into heaven, thou art there : if I make my bed in the under-world, behold thou art there also.

8 If I take the wings of the Dawn : and alight in the uttermost parts of the western sea;

9 Even there also would thy hand lead me : and thy right hand would hold me fast.

10 If I say, Peradventure the darkness might shroud me : then shall my night be turned to day.

11 Yea, darkness is no darkness with thee, but the night is as clear as the day : darkness and light to thee are both alike.

12 Verily thou, even thou, didst bring me into being : thou didst knit me together in my mother's womb.

13 I will give thanks unto thee, for that I am fearfully and wonderfully made : wonderful are thy works, and that my soul knoweth right well.

14 My frame was not hidden from thee : when I was being made in secret, and wrought with skill and care beneath upon the earth.

15 Thine eyes did see my undeveloped substance, yet being unperfect : and in thy book were all of them written;—

16 Even the days which were predetermined : when as yet there was none of them.

17 Unto me then how far beyond measure are thy purposes, O God : O how infinite is the sum of them!

18 If I would count them, they are more in number than the sand : when I wake up I find that I have been, and am still, ever present to thy mind.

19 O that thou wouldst make an end of the wicked, O God : depart from me therefore ye blood-thirsty men.

20 For they defy thee with lawless intent : and thine enemies exalt themselves presumptuously.

21 Should not I hate the ways of them, O Lord, that hate thee : and should not I have loathing for the purposes

of those that rise up against thee?

22 Yea, I do hate them right sore : they are to me even as though they were mine own adversaries.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my roving thoughts.

24 Look well if there be in me any hurtful way of evil habit : and guide me aright in the way everlasting.

PSALM 140. *Eripe me, Domine.*

Prayer for Right against Might

RESCUE me, O LORD, from the evil man : and guard me from the violent man.

2 From those who devise mischief in their heart : they stir up strife all the day long.

3 They have sharpened their tongue like a serpent : adder's poison is under their lips.

4 Keep me safe, O LORD, from the hands of the ungodly : guard me from the violent men, who are purposed to trip me up and overthrow me.

5 The proud have hidden a trap for me, and spread a net by the way-side with cords : yea, beset with baits and lures the path that I must tread.

6 I have said unto the LORD, Thou art my God : give ear, O LORD, to the voice of my supplications.

7 O LORD God, thou strength of my salvation : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O LORD : let not his craft and guile gain its end.

9 Lest they be too proud : let the mischief of their own lips fall upon the head of them that compass me about.

11 Let not a backbiter full of words prosper in the earth : let the violent and malicious be hunted away and overthrown.

12 Confident am I that the LORD will maintain the cause of the poor : and uphold the right of the needy.

13 Surely the righteous shall give thanks unto thy Name : and the upright dwell secure in thy presence.

Day 30 EVENING PRAYER

PSALM 141. *Domine, clamavi.*
Evening prayer for self-control

LORD, I have called unto thee, haste thee unto me : and give ear to my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be as the evening sacrifice.

3 Set a guard, O LORD, to my mouth : and keep watch at the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in deeds of wickedness with the workers of iniquity, neither let me eat of their dainties.

5 Let the righteous rather smite me friendly : and correct me;

9 For unto thee, O LORD God, do mine eyes look : in thee have I taken refuge, O give not over my soul unto death.

10 Keep me from the trap that they have laid for me : and from the baits and lures of the workers of iniquity.

11 Let the ungodly fall each into his own net : while I go by unharmed.

PSALM 142. *Voce mea ad Dominum.*
Prayer of the persecuted and lonely

WITH my voice do I cry unto the LORD : yea, aloud unto the LORD do I make my supplication.

2 Before him will I pour out my complaint : and before him declare my distress.

3 When my spirit fainteth within me—thou, even thou, knowest my path— : in the way wherein I must walk have they privily hidden a trap for me.

4 Look on my right hand and see : there is no friend that will know me.

5 I have no place to flee unto : and no man careth for my soul.

6 Therefore have I cried unto thee, O LORD, and said : Thou art my refuge, my portion in the land of the living.

7 Attend unto my bitter cry : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring forth my soul out of

prison, that I may give thanks unto thy Name : which thing if thou wilt grant me of thy bounty, then will the righteous yet again resort unto my company.

PSALM 143. *Domine, exaudi.*

Prayer for speedy help and guidance

HEAR my prayer, O LORD, and give ear to my supplications : answer me in thy faithfulness and in thy righteousness.

2 And enter not into judgement with thy servant : for no man living is righteous before thee.

3 For the enemy hath persecuted my soul; he hath crushed my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore my spirit fainteth within me : and my heart within me is bewildered.

5 Yet do I remember the days of old; I muse upon all thy work : yea, I meditate upon the operation of thy hands.

6 I spread forth my hands unto thee : my soul gaspeth unto thee as a weary land.

7 Answer me, O LORD, and that soon, for my spirit is failing : hide not thy face from me, lest I be like unto them that go down into the grave.

8 O let me hear thy loving-kindness to the full with the returning morning light after the night of sorrow, for in thee is my trust : shew thou me the way wherein I should walk, for unto thee do I lift up my soul.

9 Deliver me, O LORD, from mine enemies : for unto thee have I fled for refuge.

10 Teach me to do the thing that pleaseth thee, for thou, even thou, art my God : let thy good spirit lead me by an even path whereon I cannot stumble.

11 Revive me, O LORD, for thy Name's sake : and in thy righteousness bring my soul out of trouble.

12 And of thy loving-kindness silence mine enemies : and bring to naught all them that are the adversaries of my soul; for I am "thy servant."

Day 31 MORNING PRAYER

PSALM 144. *Benedictus Dominus.*

The warrior's stay

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight;

2 My loving-kindness and my fortress, my strong tower and my deliverer, my shield and he in whom I take refuge : who subdueth the peoples under me.

3 Lord, what is the earth-born, that thou hast such care for him : or the child of mortal man, that thou so accountest him?

4 Man is like unto a breath : his days are as a shadow that passeth away.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Flash forth lightning, and scatter them : shoot out thine arrows, and discomfit them.

7 Stretch forth thine hands from on high : rescue me, and deliver me out of the great waters, out of the hand of men of alien race;

8 Who speak with the mouth of deceit : and lift their right hand to swear lies.

9 I will sing a new song unto thee, O God : and make melody unto thee upon a ten-stringed lute.

10 It is thou that givest victory unto kings : and didst rescue David "thy servant" from the peril of the sword.

11 Rescue me, and deliver me out of the hand of men of alien race : who speak with the mouth of deceit, and lift their right hand to swear lies.

Prosperity in peace

12 That our sons may be like saplings well-grown in their youth : and our daughters may be like handsome corner-pillars of a palace.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our fields.

14 That our chieftains may be firmly established and able : that there be no breach in our walls, no leading into captivity,

and no cry of mourning in our broad places.

15 Happy is the people that are in such a case : yea, happy is the people who have the LORD for their God.

PSALM 145. *Exaltabo te, Deus.*

Thine is the kingdom, the power and the glory

ALWAY will I magnify thee, O my God and King : and I will bless thy Name for ever and ever.

2 Blessed be thou every day : and praised be thy Name for ever and ever.

3 Consider how great is the LORD, and marvellous-worthy to be praised : yea, his greatness is unsearchable.

4 Declared be thy mighty acts and lauded be thy works : by one generation unto another.

5 Every day will I be musing on the majestic glory of thy splendour : and on all the details of thy manifold and wondrous works;

6 For men will speak of the might of thine awe-inspiring acts : and I will also tell of thy greatness.

7 Great is the fame of thine abundant goodness which shall be poured forth : and men shall joyfully sing of thy righteousness.

8 How gracious is the LORD, and full of compassion : long-suffering, and of great goodness.

9 Is not the LORD good to all : yea, his compassions are over all his works.

10 Known is thy praise from all thy works, O LORD : and thy faithful give thanks and bless thee.

11 Lo, they shall speak of the glory of thy kingdom : and talk of thy power;

12 Making known to the children of men thy mighty acts : and the majestic glory of thy kingdom.

13 Never shall they forget that thy kingdom is an everlasting kingdom : and that thy dominion endureth throughout all ages.

14 Protected and upheld by the LORD be all such as are ready to fall : he lifteth up all those that are bowed down.

15 Raised unto thee are the eyes of all, as they wait : and

thou it is that givest them their food in due season.

16 Seeing that when thou openest thine hand : thou fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and loving in all his works.

18 Verily, the Lord is nigh unto all them that call upon him : yea, unto all such as call upon him faithfully.

19 Whoso feareth him he will fulfil their desire : he will also hear their cry for help and will save them.

20 Yea, the Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 Zealously shall my mouth speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PSALM 146. *Lauda, anima mea.*

The one true Helper of mankind

PRAISE ye the Lord; praise the Lord, O my soul : while I live will I praise the Lord, yea, as long as I have any being, I will make melody unto my God.

2 O put not your trust in princes, nor in any child of earth-born man : for there is no help in them.

3 For when the breath of man goeth forth he returneth again to his dust : and in that very day do all his purposes come to an end.

4 Happy is he that hath the God of Jacob for his help : and whose hope resteth upon the Lord his God;

5 Who made heaven and earth, the sea, and all that in them is : who keepeth truth for ever;

6 Who helpeth them to right that suffer wrong : and giveth bread to the hungry.

7 The Lord looseth men out of prison : the Lord doth open the eyes of the blind.

8 The Lord helpeth them up that be bowed down : the Lord loveth the righteous.

9 The Lord careth for the strangers; he upholdeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord shall reign for evermore : even thy God, O Sion, throughout all generations. Praise ye the Lord.

DAY 31 EVENING PRAYER

PSALM 147. *Laudate Dominum.*

Perfect in power, in wisdom, in goodness

PRAISE ye the LORD, for it is a good thing to make melody unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The LORD doth again build up Jerusalem : and gather together the outcasts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and giveth them all their names.

5 Great is our Lord, and vast is his power : yea, his understanding is infinite.

6 The LORD upholdeth the meek : and bringeth the ungodly down to the ground.

7 O sing unto the LORD with thanksgiving : make melody upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains;

9 He who giveth to the wild beast his food : and feedeth the young ravens when they cry.

10 His pleasure is not in the might of the war-horse : neither delighteth he in man's great fleetness of foot.

11 But the LORD's delight is in them that fear him : and in them that do wait for his loving-kindness.

12 Glorify the LORD, O Jerusalem : sing praises to thy God, O Sion.

13 For he hath made strong the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and giveth thee in plenty the finest of the wheat.

15 He sendeth forth his commandment upon earth : his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his hail like crumbs : who is able to abide his cold?

18 He sendeth forth his word,

and melteth them : he bloweth with his wind, the waters flow.

19 He declared his word unto Jacob : his statutes and his ordinances unto Israel.

20 He hath not dealt so with any nation : and as for his ordinances they do not know them. Praise ye the Lord.

PSALM 148. *Laudate Dominum.*

The universe animate and inanimate

PRAISE ye the Lord; O praise the Lord from the heavens : praise him in the heights.

2 Praise him, all ye angels of his : praise him, all ye his hosts.

3 Praise him, sun and moon : praise him, all ye stars of light.

4 Praise him, ye heaven of heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he it was who commanded, and they came into being.

6 He it is who doth maintain them in their course for ever and ever : he hath given them a law which shall not be broken.

7 O praise the Lord from the earth : ye sea-monsters, and ye ocean depths;

8 Fire and hail, snow and vapour : wind and storm, fulfilling his word;

9 Mountains and all hills : fruitful trees and all cedars;

10 Beasts and all cattle : creeping things and feathered birds;

11 Kings of the earth and all peoples : princes and all judges of the world;

12 Young men and maidens, old men and children, let them praise the Name of the Lord : for his Name alone is exalted, his glory is above earth and heaven.

13 He hath again lifted up a horn for his people; all his faithful for that do praise him : even the children of Israel, a people nigh unto him. Praise ye the Lord.

PSALM 149. *Cantate Domino.*

Israel's thanksgiving

PRAISE ye the Lord; O sing unto the Lord a new song : sound his praise where the faithful are met together.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in

the dance : let them make melody unto him with timbrel and with harp.

4 For the LORD taketh pleasure in his people : and decketh the meek with salvation.

5 Let the faithful be joyful with glory : let them sing aloud even when they rest.

6 Let the high praises of God be in their mouth : and a two-edged sword in their hand;

7 To execute judgement upon the nations and retribution upon the peoples : that Right may have the overhand of Wrong at last;

8 To bind their kings in chains : and their nobles with fetters of iron;

9 To execute upon them the doom that is written : An honour that for all his loyal and faithful. Praise ye the LORD.

PSALM 150. *Laudate Dominum.*

Call to universal praise

PRAISE ye the LORD; O praise God in his sanctuary : praise him in the firmament of his power.

2 Praise him for his noble acts : praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet : praise him upon the lute and harp.

4 Praise him with the timbrel and dance : praise him with stringed instruments and with the flute.

5 Praise him with the clear-toned cymbals : praise him with the loud-sounding cymbals.

6 Let every thing that hath breath praise the LORD : Praise ye the LORD.

CANTICLES

FROM THE OLD TESTAMENT

That may be said or sung at Morning Prayer instead of the Te Deum *as occasion may require*

I

ON SUNDAYS AND HOLY-DAYS

in Advent and between Septuagesima and Palm Sunday inclusive

Canticum trium puerorum. Benedictus es, Domine, Deus patrum. DAN. 3.

The goodness of the infinite God

BLESSED art thou, O LORD, the God of our fathers : and to be praised, and exalted above all for ever.

And blessed be thy glorious and holy Name : to be praised and exalted above all for ever.

Blessed art thou in the temple of thy holy glory : above all praise and above all glory for ever.

Blessed art thou on the throne of thy kingdom: and to be praised and extolled above all for ever.

Blessed art thou, that beholdest the depths of time and space, and sittest above the cherubim : and to be praised and exalted above all for ever.

Blessed art thou in the firmament of heaven : and worthy to be praised and glorified for ever.

O all ye Works of the LORD, bless ye the LORD : praise him and exalt him above all for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or else,

Benedicite, opera omnia. DAN. 3.

Having patiently endured they obtained the promise

Antiphon. The three youths by command of the king were cast into the furnace : and not fearing the fiery flame,

they said, Blessed art thou, O God.

O ALL ye Works of the LORD, speak ye good of the LORD : praise him and exalt him above all for ever.

O ye heavens, and ye Angels of the LORD, all ye Waters that be above the firmament, and all ye Powers of the LORD : speak ye good of the LORD.

O ye Sun and Moon, Stars of heaven, Showers and Dew, O all ye Winds : speak ye good of the LORD.

O ye Fire and Heat, Winter and Summer, Ice and Storms of Snow, Hoar-frost and Cold : speak ye good of the LORD.

O ye Nights and Days, Light and Darkness, Lightnings and Clouds : speak ye good of the LORD.

O let the Earth speak good of the LORD : yea, let it praise him and exalt him above all for ever.

O ye Mountains and Hills, and all ye Green Things that grow upon the earth, Wells and Springs, Seas and Rivers : speak ye good of the LORD.

O ye Whales and all that move in the waters, all Birds of the Air, wild Beasts and Cattle : speak ye good of the LORD.

O let Israel, and all the children of Men, speak good of the LORD : praise him and exalt him above all for ever.

O ye Priests and Servants of the LORD, O ye Spirits and Souls of the Righteous, O ye Holy and Humble men of heart : speak ye good of the LORD.

O Ananias, Azarias, and Misael, speak ye good of the LORD : praise him and exalt him above all for ever.

For he hath rescued us from Destruction : and saved us from the hand of Death.

He hath delivered us out of the midst of the furnace and burning flame : even out of the midst of the fire hath he delivered us.

O give thanks unto the LORD, for he is good : and his loving-kindness endureth for ever.

O all ye that worship the LORD, bless ye the God of gods, praise him and give him thanks :

for his loving-kindness endureth for ever and for evermore.

Bless we the Father and the Son with the Holy Spirit : let us praise him and exalt him above all for ever.

Or else,

As this is the first day of the week on which the Levites in the Temple used to say,

PSALM 24. *Domini est terra.*

II

ON ORDINARY WEEKDAYS THROUGHOUT THE YEAR

MONDAY

Canticum Isaiæ. Confitebor tibi. ISA. 12.

Thanksgiving Song of the Redeemed

Antiphon. Thine anger is turned away : and thou comfortest me.

I WILL give thanks unto thee, O LORD : for though thou wast angry with me, thine anger is turned away, and thou comfortest me.

Behold, God is my salvation : I will trust, and not be afraid.

For GOD the LORD is my strength and my song : and he is become my salvation.

Therefore with joy shall ye draw water out of the well-springs of salvation : and in that day shall ye say, Give thanks unto the LORD, proclaim his Name;

Declare his doings among the peoples : cause them to remember that his Name is highly exalted.

Make melody unto the LORD, for he hath done glorious things : let this be known in all the earth.

Exult, and let thy joyful songs resound, thou inhabitant of Zion : for great is the Holy One of Israel in the midst of thee.

Or else,

Canticum David. Benedictus es, Domine, Deus Israel. I CHRON. 29.

Antiphon. Righteousness and equity are the foundation of thy throne : loving-kindness and truth shall go before thy face.

BLESSED be thou, O LORD, the God of Israel our father : for ever and ever.

Thine, O LORD, is the greatness, and the power : the glory, and the victory and the majesty;

For all that is in the heaven : and in the earth is thine;

Thine is the kingdom, O LORD : and thou art exalted as head above all.

Both riches and honour come of thee : and thou rulest over all.

In thine hand is power and might : and in thine hand it is to make great, and to give strength unto all.

Now therefore, our God, we thank thee : and praise thy glorious Name.

All things come of thee : and of thine own we do but give unto thee.

Our days on the earth are as a shadow : and there is no abiding.

O LORD, our God, thou triest the heart : and hast pleasure in uprightness.

Keep this for ever in the imagination of the thoughts of the heart of thy people : and prepare their heart unto thee.

Or else,

(except when it is read in the course of the Psalms on that day)

As this is the second day of the week on which the Levites in the Temple used to say,

PSALM 48. *Magnus Dominus.*

TUESDAY

Canticum Ezechiæ. Ego dixi. ISA. 38.

Hezekiah's fear, sorrow, suffering and deliverance

Antiphon. Oh teach us how rightly to number our days that we may win us an heart of wisdom : prosper thou the work of our hands upon us, O prosper thou our handiwork.

I THOUGHT, I am going down in the full noontide of my days to the gates of the Underworld : I am bereft of the residue of my years.

I said, I shall no more see the LORD in the land of the living : I shall behold man no more with the inhabitants of the earth.

Mine abode is plucked up : and carried away from me as a shepherd's tent;

I have rolled up my life, as a weaver rolleth his web, he will cut me off from the loom :

this very night ere day wilt thou make an end of me.

I quieted myself until morning,—as a lion so he breaketh all my bones :—this very day ere night wilt thou make an end of me.

Like a swift or a swallow so did I chatter : I did moan as a dove, mine eyes fail with looking upward.

O LORD, I am oppressed : undertake thou for me.

What can I say? He hath both spoken unto me : and himself hath done it.

Therefore, O Lord, my heart's hopes rest upon thee : refresh thou my spirit, recover thou me, and make me to live.

Behold, it was for my well-being : that I had great bitterness.

For thou hast in love to my soul : delivered it from the pit of corruption;

And all my sins : thou hast cast away behind thy back.

The living, the living, he shall praise thee : as I do this day.

The father to the children : shall make known thy truth.

The LORD is ready to save me : therefore we will sing and make melody,

All the days of our life in the house of the LORD : from this time forth and for evermore praise the LORD.

Or else,

Canticum Ecclesiastici. Collaudate canticum. ECCLUS. 39.

Perfect in Power, in Wisdom, in Goodness

Antiphon. Thy will be done : in earth even as in heaven.

SING ye a song of praise : bless ye the LORD for all his works.

O magnify his Name, and give utterance to his praise : with songs to the harp and stringed instruments.

The works of God are all good : and for every need he provideth in its time.

And no man may find fault and say, What is this? Wherefore is that : for everything in its own time is excellent.

At his command is done whatsoever pleaseth him : and none can hinder, when he will save.

The works of all flesh are

before him : and nothing can be hid from before his eyes.

He seeth from everlasting to everlasting : therefore there is no limit to his salvation.

Nothing is small or insignificant with him : and there is nothing too wonderful or too hard for him.

No man may find fault and say, What is this? Wherefore is that : for he hath made each thing according to its use and purpose.

As his ways are plain unto the holy : so are they stumbling-blocks unto the wicked.

All things are for good to the godly : so to the sinners they are turned to evil.

The works of the LORD are all good : they supply every need in due season;

So that no man may say, This is worse than that : for in their season they shall all be well approved.

Therefore now sing ye praises to the LORD with all your heart : and bless ye the Name of the Holy One.

Or else,

(*except when it is read in the course of the Psalms on that day*)

As this is the third day of the week on which the Levites in the Temple used to say,

PSALM 82. *Deus stetit.*

WEDNESDAY

Canticum Annæ. Exultavit. 1 SAM. 2.

The Victory of the Lowly and the humbling of the Lofty

Antiphon. There is sprung up a light for the righteous : and joyful gladness for such as are upright of heart.

MY heart exulteth in the LORD, mine horn is exalted in the LORD : because I rejoice in thy salvation.

There is none holy as the LORD, for there is none beside thee : neither is there any Rock like our God.

Talk no more so exceeding proudly : let not arrogancy come out of your mouth.

For the LORD is a God of knowledge : and by him actions are weighed.

The bow of the mighty is broken : and they that stumbled are girded with strength.

They that were full have hired out themselves for bread :

and they that were hungry have now abundance.

The LORD killeth, and maketh alive : he bringeth down to the grave, and bringeth up.

The LORD maketh poor, and maketh rich : he bringeth low, he also lifteth up.

He raiseth up the poor out of the dust : he lifteth up the needy from the dunghill,

To make them sit with princes: and inherit the throne of glory.

For the pillars of the earth, even Justice and Truth, are the LORD's : and he hath set the world upon them.

He will keep the feet of those whose heart is perfect toward him : but the wicked shall be put to silence in darkness;

For not by strength alone : shall any man prevail.

Or else,

Canticum Jeremiæ. Hæc dicit Dominus. JEREM. 9; ZECH. 8.

The Friends of God

Antiphon. Bear ye one another's burdens : and so fulfil the law of Christ.

THUS saith the LORD : Let not the wise man glory in his wisdom;

Neither let the mighty man glory in his might : let not the rich man glory in his riches;

But let him that glorieth glory in this : that he understandeth, and that he knoweth me,

That I am the LORD who exercise loving-kindness : judgement, and righteousness, in the earth.

For in these things do I delight : saith the LORD.

These are the things that ye shall do : Speak ye every man the truth with his neighbour;

Execute the judgement of truth and peace in your gates : shew kindness and compassion every man to his brother;

And let none of you devise evil in your hearts against his fellow, and love no falsehood : for all these are things that I hate, saith the LORD.

Or else,

(except when it is read in the course of the Psalms on that day)

As this is the fourth day of the week in which the Levites in the Temple used to say,

PSALM 94. *Deus ultionum.*

THURSDAY

Canticum Moysis. Cantemus.
EXOD. 15.

Israel's Triumph Song of Freedom

Antiphon. I saw as it were a glassy sea mingled with fire, and them that come victorious standing thereby : and they sing the song of Moses, the servant of God.

I WILL sing unto the LORD, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea.

The LORD is my strength and song : and he is become my salvation.

This is my God, and I will praise him : my fathers' God, and I will exalt him.

The LORD is a man of war : the LORD is his Name.

Pharaoh's chariots and his host hath he cast into the sea : his chosen captains are sunk in the Red sea.

The depths cover them :— they went down to the bottom like a stone.

Thy right hand, O LORD, is glorious in power : thy right hand, O LORD, dasheth in pieces the enemy;

And in the greatness of thine excellency : thou overthrowest them that rise up against thee;

Thou sendest forth thy wrath : it consumeth them as stubble.

And with the blast of thy breath the waters were piled up, the floods stood upright as a heap : the depths were congealed in the heart of the sea.

The enemy said, "I will pursue : I will overtake, I will divide the spoil;

My desire shall be satisfied upon them : I will draw my sword, my hand shall re-possess them."—

Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters.

Who is like unto thee, O LORD, among the gods : who is like unto thee, glorious in holiness, fearful in praises, doing wonders?

Thou in thy loving-kindness hast led the people which

thou hast redeemed : thou hast guided them in thy strength to thy holy habitation.

The LORD shall reign : for ever and ever.

Or else,

Canticum Isaiæ. Miserationum Domini recordabor. ISA. 63.

Antiphon. We triumph amid the sufferings which befall us, knowing that suffering worketh constancy : and constancy confidence, and confidence hope, a hope withal that putteth not to shame,

Seeing that the love of God doth flood our hearts : in the holy Spirit that is given to us.

I WILL call to mind the loving-kindnesses of the LORD : even the praises of the LORD, according to all that the LORD hath bestowed upon us;

And the great goodness toward the house of Israel, which he hath bestowed upon them : according to his compassions, and according to the multitude of his loving-kindnesses.

For he said, "Surely they are my people, children that will not deal falsely" : so he shewed himself their Saviour.

In all their affliction he was afflicted : and the Angel of his Presence saved them.

In his love and in his pity he redeemed them : and he bare them, and carried them all the days of old.

But they rebelled, and grieved his holy spirit : therefore he was turned to be their enemy, and himself fought against them.

Then his people remembered the ancient days of Moses : saying, "Where is he that brought them up out of the sea with the shepherds of his flock;

With his glorious arm that divided the water before them : to make himself an everlasting name?"

Look down from heaven, and behold : even from the habitation of thy holiness and of thy glory.

Thou, O LORD, art our Father : our Redeemer from everlasting is thy name.

Yea, from of old men have not heard, neither hath the eye

seen a God beside thee : which worketh for him that waiteth in trust upon him.

Thou meetest him that rejoiceth and worketh righteousness : those that remember thee in thy ways.

Or else,

(except when it is read in the course of the Psalms on that day)

As this is the fifth day of the week on which the Levites in the Temple used to say,

PSALM 81. *Exultate Deo.*

FRIDAY

Canticum Habacuc. Domine audivi. HABAK. 3.

The righteous man will live by his faith

Antiphon. It is good that a man should hope and quietly wait for the salvation of the LORD : though it tarry, yet wait for it, because it will surely come.

O LORD, I have heard what thou hast done of old : and I am filled with awe.

O LORD, revive thy work in the midst of the years, in the midst of the years make it known : in wrath remember mercy.

Lo! the Almighty is coming from Teman : and the Holy One from Mount Paran.

His splendour doth cover the heavens : with loud acclaim resoundeth all the earth.

His brightness is as the Light, whereof flashes ray forth from his hand : and there is the secret storage of his power.

Before him goeth the livid glow of his burning : and fiery bolts burst forth at his feet.

He stood, the earth did quake : he looked, then trembled the nations.

The ancient mountains are shattered, the everlasting hills bow low :—his goings forth are as of old.

Is the LORD displeased against the mountains : is thine anger against the rivers? Or thy wrath against the sea,

That thou dost ride upon the storm-wind, thine horses : and the storm-clouds, thy chariots of salvation?

The mountains saw thee, and reeled in pangs : the downpour of waters swept on;

The deep uttered his voice :

and lifted up his hands on high.

The sun grew dim, the moon waxed pale : at the splendour of thine arrows as they sped abroad, at the glancing of thy glittering spear.

In indignation dost thou march through the land : in anger dost thou thresh the nations.

Thou art come forth for the salvation of thy people : for the deliverance of thine anointed.

They came out as a whirlwind to scatter me : and their rejoicing was as to devour the poor secretly.

Ah! the uproar of many peoples : which roar like the roaring of the sea;

Thou hast trodden that sea with thine horses : their tumultuous surge of waters.

I heard, and my heart was sore affrighted : my lips quivered at the thunder of thy voice;

With the faintness of terror enfeebled was my frame : and I shuddered where I stood.

But I will quietly wait through the day of trouble : when he cometh up against the people which invadeth me with troops.

For though the fig-tree may not blossom : and there be no fruit upon the vines,

Though the labour of the olive fail : and the corn-field yield no grain;

Though the flock be cut off from the fold : and there be no herd in the stalls;

Yet, I will rejoice in the LORD : I will exult in the God of my salvation.

The LORD God is my strength, and he will set me free : as the gazelle at large upon the high places of mine own homeland.

Or else,

Canticum Isaiæ. Urbs fortitudinis nostræ. ISA. 26.

The Rock of Ages

Antiphon. As thy days : so shall thy strength be.

WE have a strong city : salvation doth God appoint for walls and bulwarks.

Open ye the gates : that the righteous nation which keepeth the truth may enter in.

Thou wilt keep him in perfect peace, whose mind is stayed

on thee : because he trusteth in thee.

Trust ye in the LORD for ever : for our Rock of Ages is the LORD Himself.

The way of the just is uprightness : thou Most Upright dost direct aright the path of the just.

Yea, in the way of thy judgements, O LORD, have we waited for thee : for thy Name and thy Memorial is the desire of our heart.

With my soul have I desired thee in the night : yea, with my spirit within me will I seek thee early.

Or else,
(*except when it is read in the course of the Psalms on that day*)

As this is the sixth day of the week on which the Levites in the Temple used to say,

PSALM 93. *Dominus regnavit.*

SATURDAY

Canticum Moysis. Audite cæli. DEUT. 32 and 33.

Faith in God the basis of National life and effort

Antiphon. O that there were such an heart in them, that they would fear me and keep all my commandments alway: that it might be well with them, and with their children for ever!

GIVE ear, O ye Heavens, and I will speak : and hear, O Earth, the words of my mouth.

Let my teaching drop down as the rain : my speech distil, as the dew,

As the fine rain upon the tender herb : and as the showers upon the grass.

For I will proclaim the Name of the LORD : ascribe ye greatness unto our God.

He is the Rock,—his work is perfect : for all his ways are judgement;

A God of truth, and without iniquity : just and upright is he.

Remember the days of old : consider the years of many generations.

Ask thy father, and he will declare unto thee : thine elders, and they will tell thee;—

"When the Most High gave to the nations their inheritance : when he separated the children of men,

He set the bounds of the peoples : according to the number of the children of Israel.

For the LORD's portion is his people : Jacob is the lot of his inheritance.

He found him in a desert land : and in the waste and howling wilderness ;

He compassed him about, he cared for him : he kept him as the apple of his eye.

As an eagle that stirreth up her nestlings, fluttereth over her young : spreadeth abroad her wings, taketh them, beareth them aloft upon her pinions;

Even so, the LORD alone did lead and train him : and there was no strange god with him."

Rejoice, O ye nations, with his people : happy art thou, O Israel, who is like unto thee?

The Eternal God is thy home : and underneath are the everlasting arms.

Or else,

Canticum Ecclesiastici. Multa dicemus et deficiemus in verbis.
ECCLUS. 43 ; ROM. 11.

Antiphon. For of him, and through him, and unto him are all things : to him be the glory for ever.

WE may say many things, yet shall we not attain : and the sum of our words is, He is all.

We will still magnify, though we cannot fathom : for greater is he than all his works.

Exceedingly to be had in awe is the LORD, and infinitely great : and wonderful are his mighty works and power.

When ye glorify the LORD, exalt him as much as ye can : for even yet will he far exceed.

And when ye exalt him, put forth all your strength : and be not wearied, though ye cannot fathom.

Who hath seen him, that he may declare him : and who can magnify him as he is?

There are yet hid greater things than these be : a few only of his works have we seen.

The LORD hath made all

things : and to the godly hath he given wisdom.

O the depth of the riches : both of the wisdom and the knowledge of God.

How unsearchable are his judgements : and his ways past tracing out.

For of him, and through him, and unto him, are all things : to him be the glory for ever. Amen.

Or else,

(except when it is read in the course of the Psalms on that day)

As this is the holy Sabbath Day on which the Levites in the Temple used to say,

PSALM 92. *Bonum est confiteri.*

UPON TRINITY SUNDAY

may be sung or said at Morning or Evening Prayer, instead of the Apostles' Creed, this Confession of our Christian faith, commonly called the Creed of Saint Athanasius, *by the Minister and people standing.*

QUICUNQUE VULT.

WHOSOEVER would be saved: needeth before all things to hold fast the Catholick Faith.

Which Faith except a man keep whole and undefiled : without doubt he will perish eternally.

NOW the Catholick Faith is this : that we worship one God in Trinity, and the Trinity in Unity;

Neither confusing the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : another of the Holy Ghost;

But the Godhead of the

Father, and of the Son, and of the Holy Ghost is all one : the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost;

The Father uncreated, the Son uncreated : the Holy Ghost uncreated;

The Father infinite, the Son infinite : the Holy Ghost infinite;

The Father eternal, the Son eternal : the Holy Ghost eternal;

And yet there are not three eternals : but one eternal;

As also there are not three uncreated, nor three infinites : but one infinite, and one uncreated.

So likewise the Father is almighty, the Son almighty : the Holy Ghost almighty;

And yet there are not three almighties : but one almighty.

So the Father is God, the Son God : the Holy Ghost God;

And yet there are not three Gods : but one God.

So the Father is Lord, the Son Lord : the Holy Ghost Lord;

And yet there are not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to confess each Person by himself to be both God and Lord;

So are we forbidden by the Catholick Religion : to speak of three Gods or three Lords.

The Father is made of none : nor created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and the Son : not made, nor created, nor begotten, but proceeding.

There is therefore one Father, not three Fathers; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is no before or after : no greater or less;

But all three Persons are co-eternal together : and co-equal.

So that in all ways, as is aforesaid : both the Trinity is to be worshipped in Unity, and the Unity in Trinity.

He therefore that would be saved : let him thus think of the Trinity.

Furthermore it is necessary to eternal salvation : that he also believe faithfully the Incarnation of our Lord Jesus Christ.

Now the right Faith is that we believe and confess : that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God, of the Substance of the Father, begotten before the worlds : and he is Man, of the Substance of his Mother, born in the world;

Perfect God : perfect Man, of reasoning soul and human flesh subsisting;

Equal to the Father as touching his Godhead : less than the Father as touching his Manhood.

Who although he be God and Man : yet he is not two, but is one Christ;

One, however, not by conversion of Godhead into flesh : but by taking of Manhood into God;

One altogether : not by confusion of Substance, but by unity of Person.

For as reasoning soul and flesh is one man : so God and Man is one Christ;

Who suffered for our salvation : descended into hell, rose again from the dead;

Ascended into heaven, sat down at the right hand of the Father : from whence he shall come to judge the quick and the dead.

At whose coming all men must rise again with their bodies : and shall give account for their own deeds.

And they that have done good will go into life eternal : they that have done evil into eternal fire.

This is the Catholick Faith : which except a man do faithfully and steadfastly believe, he cannot be saved.

THE ORDER FOR
EVENING PRAYER

DAILY THROUGHOUT THE YEAR

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences; or in place thereof (provided that the Exhortation be said at least on the first Sunday in Advent, and the first Sunday in Lent), he may at his discretion say* Let us humbly confess our sins unto Almighty God*; and then shall follow the General Confession and the Absolution.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. EZEK. 18. 27.

I acknowledge my transgressions, and my sin is ever before me. PSALM 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. PSALM 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. PSALM 51. 17.

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. JOEL 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. DAN. 9. 9, 10.

O LORD, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. JER. 10. 24. PSALM 6. 1.

Repent ye; for the Kingdom of heaven is at hand. ST. MATTH. 3. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. ST. LUKE 15. 18, 19.

Enter not into judgement with thy servant, O LORD; for in thy sight shall no man living be justified. PSALM 143. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 ST. JOHN 1. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation with the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O LORD, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and

sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *The Minister may at his discretion immediately after reading one or more of the opening Sentences from Holy Scripture, say,*

Let us humbly confess our sins unto Almighty God.

¶ *Then, all kneeling, he and the people shall say together:*

O ALMIGHTY Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness; according to the multitude of thy mercies, do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sin; for Jesus Christ's sake. Amen.

¶ *The Absolution, to be pronounced by the Priest alone, standing; the people still kneeling.*

MAY the Almighty and Merciful Lord grant you pardon and remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat (*or the Song of the blessed Virgin* Mary) *in English, as followeth.*

MAGNIFICAT ANIMA MEA.

ST. LUKE 1. 46–55.

Joy at the Incarnation of the Christ

MY soul doth magnify the LORD : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his hand-maiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm; except when it is read in the ordinary course of the Psalms.*

PSALM 98. *Cantate Domino.*

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis (*or the Song of* Simeon) *in English, as followeth.*

NUNC DIMITTIS.
ST. LUKE 2. 29–32.

The welcome of the glad news

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm; except when it is read in the ordinary course of the Psalms.*

PSALM 67. *Deus misereatur.*

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the †flesh, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven

Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil.
Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects, the Priest still standing; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

THE SECOND COLLECT AT EVENING PRAYER.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

THE THIRD COLLECT, FOR AID AGAINST ALL PERILS.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *The Minister may, at his discretion, after the third Collect, end the Service with some or all of the following Intercessions.*

1. Let us pray for the King, and all who are set in authority under him.

℣. The King shall rejoice in thy strength, O Lord :
℟. Exceeding glad shall he be of thy salvation.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our Sovereign Lord, King *GEORGE*, †the Ministers of the Crown, †the Members of the several Houses of Parliament throughout his Dominions, and all who are set in authority under him; that they may order all things in wisdom, righteousness, and peace, to the honour of thy holy Name, and the good of thy Church and people; through Jesus Christ our Lord. *Amen.*

†*Or this,*

O LORD our Governor, whose glory is in all the world, we commend this nation to thy merciful care that, being guided by thy Providence, we may dwell secure in thy peace. Grant to the King, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of Truth and Righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

2. Let us pray for the unity of Christendom.

℣. Behold how good and joyful a thing it is :
℟. For brethren to dwell together in unity.

O LORD Jesus Christ, who didst say to thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church, and grant it that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

Or this,

†Let us pray for the unity of all God's people.

℣. A new commandment I give unto you, that ye love one another;
℟. Even as I have loved you, that ye also love one another.
℣. By this shall all men know that ye are my disciples,
℟. If ye have love one to another.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

3. Let us pray for the extension of Christ's Kingdom throughout the world.

℣. How beautiful are the feet of them that preach the gospel of peace:
℟. And bring glad tidings of good things.
℣. †That thy way may be known upon earth:
℟. †Thy saving health among all nations.

O GOD, our heavenly Father, who didst manifest thy love by sending thine only begotten Son into the world that all might live through him: Pour thy Spirit upon thy Church that it may fulfil his command to preach the Gospel to every creature; send forth, we beseech thee, labourers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through the same thy Son Jesus Christ our Lord. *Amen.*

4. Let us pray for the sick and suffering.

℣. He healeth those that are broken in heart:
℟. And giveth medicine to heal their sickness.

ALMIGHTY Father, giver of life and health, look mercifully, we beseech thee, on the sick and the suffering, especially those for whom our prayers are desired. Relieve and comfort them according to their several necessities. Grant that thy fatherly visitation may deepen their repentance and strengthen their faith. Restore them, if it be thy will, to health and perfect soundness, that they may give thanks to thee in thy holy Church for this thy goodness; and so fit and prepare them by thy grace that whensoever thou art pleased to take them hence they may depart in charity with all men, and at peace with thee; through Jesus Christ our Lord. *Amen.*

¶ *Here may follow any of the Occasional Prayers or Thanksgivings as need may require.*

5. *Then shall be said this Thanksgiving:*

AND now, O heavenly Father, we render unto thee our praises and thanksgivings for all thy mercies bestowed upon us, for our creation, preservation, and all the blessings of this life. But above all we thank thee for our redemption through Christ Jesus, for the means of grace afforded us here, and for the hope of glory hereafter; and we beseech thee that we, and all those for whom we have now made our supplications, may with thankful hearts alway serve thee in holiness and pureness of living; through Jesus Christ our Lord. *Amen.*

6. Let us remember before God the faithful departed.

℣. The souls of the righteous are in the hand of God:
℟. They are in peace.

O ETERNAL Lord God, who holdest all souls in life; We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant

that we, following the good example of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord. *Amen.*

TO God the Father who loved us, and made us accepted in the Beloved, to God the Son who loved us and loosed us from our sins by his own Blood, to God the Holy Ghost who sheddeth the Love of God abroad in our hearts, to the One true God be all love and all glory for time and for eternity. *Amen.*

THE Almighty and Merciful God bless and keep us this night, and for evermore. *Amen.*

¶ †*On Sundays in such churches wherein Mattins have been duly said, the Ordinary may authorize special Mission services instead of Evensong.*

THE ORDER FOR

COMPLINE

A LATE EVENING SERVICE, WHEN EVENSONG HAS BEEN PREVIOUSLY SAID

¶ *All standing up, let the Reader begin,*

The Lord Almighty grant us a quiet night and a perfect end. *Amen.*

1 ST. PET. 5. 8.

Brethren, be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist, steadfast in the faith.

℣. But thou, O Lord, have mercy upon us.

℟. Thanks be to God.

℣. O God, make speed to save us.

℟. O Lord, make haste to help us.

℣. Glory be to the Father, and to the Son : and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be : world without end. Amen.

℣. Praise ye the Lord.

℟. The Lord's Name be praised.

¶ *One or more of the following Psalms shall then be said or sung:*

1. PSALM 4. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after falsehood?

Know this also, that the LORD hath chosen to himself the man that is godly : when I call upon the LORD, he will hear me.

Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the LORD.

There be many that say, Who

will shew us any good : LORD, lift thou up the light of thy countenance upon us.

Thou hast put gladness in my heart : yea, more than men have when their corn and their wine increase.

I will lay me down in peace and take my rest : for it is thou, LORD, only, that makest me dwell in safety.

2. PSALM 31. *In te, Domine, speravi.*

IN thee, O LORD, have I put my trust : let me never be put to confusion, deliver me in thy righteousness;

Bow down thine ear to me : make haste to deliver me;

And be thou my strong rock, and house of defence : that thou mayest save me.

For thou art my strong rock and my castle : be thou also my guide, and lead me for thy Name's sake.

Draw me out of the net that they have laid privily for me : for thou art my strength.

Into thy hands I commend my spirit : for thou hast redeemed me, O LORD, thou God of truth.

3. PSALM 91. *Qui habitat.*

WHOSO dwelleth under the defence of the Most High : shall abide under the shadow of the Almighty.

I will say unto the LORD, Thou art my hope, and my strong hold : my God, in him will I trust.

For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day;

For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

For thou, LORD, art my hope : thou hast set thine house of defence very high.

There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee : to keep thee in all thy ways.

They shall bear thee in their hands : that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him : yea, I am with him in trouble : I will deliver him, and bring him to honour.

With long life will I satisfy him : and shew him my salvation.

4. PSALM 134. *Ecce nunc.*

BEHOLD now, praise the LORD : all ye servants of the LORD,

Ye that by night stand in the house of the LORD : even in the courts of the house of our God.

Lift up your hands in the sanctuary : and praise the LORD.

The LORD that made heaven and earth : give thee blessing out of Sion.

¶ *Then shall be read a Short Lesson taken from any part of holy Scripture, but in place of such Lesson a shorter passage of one verse or more may be read, and one or other of the following shall suffice.*

JEREMIAH 14. 9.

Thou, O LORD, art in the midst of us, and we are called by thy Name. Leave us not, O LORD, our God.

ST. MATTHEW 11. 28–30.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

ST. LUKE 12. 40.

†Be ye therefore ready also : for at an hour when ye think not the Son of man cometh.

ROMANS 15. 13.

†The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.

EPHESIANS 4. 2, 3.

†With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.

HEBREWS 13. 20, 21.

Now the God of peace, who brought again from the dead the great shepherd of the sheep, with the blood of the eternal covenant, even our Lord Jesus Christ, make you perfect in every good thing to do his will, working in us that which is wellpleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

¶ *Here may follow a Hymn, such as* Te lucis ante terminum.

BEFORE the ending of the day,
Creator of the world, we pray,
That with thy wonted favour, thou
Wouldst be our guard and keeper now.

From all ill dreams defend our eyes,
From nightly fears and fantasies,
Tread under foot our ghostly foe
That no pollution we may know.

O Father, that we ask be done,
Through Jesus Christ, thine only Son,
Who with the Holy Ghost and thee
Doth live and reign eternally.

℣. Keep me as the apple of an eye.
℟. Hide me under the shadow of thy wings.

¶ *Then shall be said by all together:*

Antiphon. Save us, O Lord, while waking, and guard us while sleeping : that awake we may be with Christ, and in peace may take our rest.

NUNC DIMITTIS. ST. LUKE 2. 29–32.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. Save us, O Lord, while waking, and guard us while sleeping : that awake we may be with Christ, and in peace may take our rest.

¶ *Then shall be said the Apostles' Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins; The Resurrection of the †flesh, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling;*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven,
Hallowed be thy Name :
Thy kingdom come :
Thy will be done :
In earth even as in heaven.
Give us this day our daily bread :
And forgive us our trespasses,
As we forgive them that trespass against us :
And lead us not into temptation,
But deliver us from evil.
Amen.

℣. Blessed art thou, Lord God of our fathers :
℟. To be praised and glorified above all for ever.
℣. Let us bless the Father, the Son, and the Holy Ghost.
℟. Let us praise him and magnify him for ever.
℣. Blessed art thou, O Lord, in the firmament of heaven.
℟. To be praised and glorified above all for ever.
℣. The Almighty and most merciful Lord guard us and give us his blessing.
℟. Amen.

¶ *Then the Reader and people shall say together,*

WE confess to God Almighty, the Father, the Son, and the Holy Ghost, that we have sinned in thought, word, and deed, through our own grievous fault. Wherefore we pray God to have mercy upon us.

Almighty God, have mercy upon us, forgive us all our sins and deliver us from all evil, confirm and strengthen us in all goodness, and bring us to life everlasting. Amen.

¶ *The Absolution, to be pronounced by the Priest alone, if he be present.*

MAY the Almighty and Merciful Lord grant you pardon and remission of all your sins, time for true repentance, amendment of life, and the grace and comfort of the Holy Spirit. *Amen.*

℣. Wilt thou not turn again and quicken us.

℟. That thy people may rejoice in thee.

℣. O Lord, shew thy mercy upon us.

℟. And grant us thy salvation.

℣. Vouchsafe, O Lord, to keep us this night without sin.

℟. O Lord, have mercy upon us, have mercy upon us.

℣. O Lord, hear our prayer:

℟. And let our cry come unto thee.

Let us pray.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

℣. We will lay us down and take our rest:

℟. For it is thou, Lord, only that makest us dwell in safety.

℣. Let us bless the Lord.

℟. Thanks be to God.

Here endeth the Order of Compline throughout the Year.

¶ †*The following order of Psalms may at the discretion of the Reader be said at Compline instead of those given above:*

On Sunday, Psalms 4, 91, and 134: on Monday, Psalms 6, 7 (1–10), (11–18): on Tuesday, Psalms 12, 13, 16: on Wednesday, Psalms 34 (1–10), (11–22), 61: on Thursday, Psalms 70, 71 (1–10), (11–22): on Friday, Psalms 77 (1–12), (13–20), 86: on Saturday, Psalms 88, 103 (1–12), (13–22).

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS

¶ *To be used before the two final Prayers of the Litany, or at the end of Morning and Evening Prayer, or in the Order of Holy Communion immediately before the Prayer for Christ's Church militant.*

¶ *Note, the Bidding may be followed by silent prayer without the prayer being said.*

1. For Unity.
2. Commemoration of the Departed.
3. For Missions.
4. For increase of the Sacred Ministry.
5. In the Ember Weeks.
6. For Convocation.
7. During a vacancy in a See or Parish.
8. For the Children of the Church.
9. For Confirmation candidates.
10. For due observance of Sunday.
11. For the King.
12. For our Country.
13. For the British Empire.
14. At times of Election.
15. For Parliament.
16. The Courts of Justice.
17. Royal Navy and Merchant Service.
18. The Army and Air Force.
19. On Anniversaries.
20. On the Rogation Days.
21. For Seasonable Weather.
22. For all who Labour.
23. For Social Service.
24. In times of Industrial Trouble.
25. For Universities and other places of Learning.
26. For Hospitals and Infirmaries.
    For the Recovery of a Sick Person.
    For a Sick Child.
27. For the Absent.
28. For Travellers.
29. In time of Dearth and Famine.
30. In time of Plague and Sickness.
31. In time of War.
32. For all Conditions of men.
33. A final prayer.
34. A General Thanksgiving.
35. For Seasonable Weather.
36. For the Blessings of Harvest.
37. For Plenty.
38. For restoring Public Peace at Home.
39. For Deliverance from Common Sickness.
40. For Peace and Deliverance from any danger.

1. *For Unity.*

Let us pray for the unity of Christendom.

† ℣. For the peace of the whole world, for the welfare of the holy Churches of God;
℟. For the union of all men, let us make our supplications to the Lord.

† O GRACIOUS Father we humbly beseech thee for thy holy Catholick Church; that thou wouldest be pleased to fill it with all truth in all peace. Where it is corrupt, purify it; where it is in error, direct it; where it is in anything amiss, reform it; where it is right, strengthen it; where it is in want, provide for it; where it is divided, heal the breaches thereof: for the sake of him who died and rose again, and for ever maketh intercession for us, Jesus Christ thy Son, our Lord. *Amen.*

2. *A Commemoration of the faithful Departed.*

Let us remember before God the faithful departed.

℣. The righteous live for evermore:
℟. Their reward also is with the Lord.

O GOD of the spirits of all flesh, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, †Mother of thy Son Jesus Christ, our Lord, †for John Baptist his forerunner, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown; and we beseech thee that, encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord. *Amen.*

3. *For Missions.*

Let us pray for the extension of Christ's kingdom throughout the world.

℣. †All nations whom thou hast made shall come and worship thee, O Lord:
℟. And shall glorify thy Name.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Son Jesus Christ to preach peace to them that are afar off, and to them that are nigh; Grant that all the peoples of the world may feel after thee and find thee: and hasten, O Lord, the fulfilment of thy promise, to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

4. *For the increase of the Sacred Ministry.*

Let us pray for the increase of the sacred ministry.

℣. Pray ye the Lord of the harvest:
℟. That he will send forth labourers into his harvest.

O ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to dedicate themselves to the sacred ministry of thy Church, that by their endeavours those who are now in darkness may be turned to thy light, and the glorious triumph of thy blessed Son may be hastened by the perfecting of thine elect; through the same thy Son Jesus Christ our Lord. *Amen.*

5. *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

Let us pray for those that are to be admitted into Holy Orders.

℣. Let thy priests be clothed with righteousness:
℟. And let thy saints sing with joyfulness.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of

fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this,

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

¶ *Note that at the Holy Communion during Ember Week, either of these two prayers may be said after the Collect of the day: and the Second of the two may be so used on the actual day on which any Ordination or Consecration is taking place.*

6. *For the Convocations of the Church. To be said on the Sunday and following days immediately preceding the meeting of the Synod, and on the morning of each day while the Synod is in session.*

Let us pray for God's blessing upon the Convocations of the Church.

℣. Shew the light of thy countenance upon thy servants:

℟. And teach them thy statutes.

O LORD God, the Father of Lights and Fountain of all Wisdom, who in the days of the Apostles didst send thy Holy Spirit to direct the first Council of thy Church in Jerusalem; Look mercifully upon us, and so bless the Bishops and Clergy in Convocation assembled, and the Houses of Laymen associated with them, that through their deliberations thy Church may be preserved in the true faith, and in godly discipline; through our Lord and Saviour Jesus Christ. *Amen.*

7. *During the Vacancy of a See or of a Parochial Charge.*

Let us pray that a faithful pastor may be given to this diocese [*or* parish].

℣. Endue thy ministers with righteousness:
℟. And make thy chosen people joyful.

ALMIGHTY God, the giver of every good gift, look graciously, we beseech thee, on thy Church, and so guide with thy heavenly wisdom the minds of those to whom is committed the choice of a Bishop for this diocese [*or* Rector *or* Vicar for this parish] that we may receive a faithful pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee; through Jesus Christ, thine only Son, our Lord. *Amen.*

8. *For the Children of the Church.*

† Let us pray for the children of the Church.

℣. The fear of the Lord is the beginning of wisdom:
℟. A good understanding have all they that do thereafter.

†O LORD Jesus Christ, who didst embrace children with the arms of thy mercy, and dost make them living members of thy Church; give them grace, we pray thee, to stand fast in thy faith, to obey thy word, and to abide in thy love; that being made strong by thy holy Spirit they may resist temptation and overcome evil, and may healthfully rejoice in the life that now is, and dwell with thee in the life that is to come; through thy merits, O merciful Saviour, who with the Father and the Holy Spirit livest and reignest one God, world without end. *Amen.*

9. *For Candidates for Confirmation.*

Let us pray for those who are being prepared for Confirmation.

℣. Our Father which is in heaven:
℟. Shall give his holy Spirit to them that ask him.

O GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter; Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking to be

strengthened by the gift of the Holy Spirit through the laying on of hands, that drawing near with penitent and faithful hearts, they may evermore be filled with the power of his divine indwelling; through the same Jesus Christ our Lord. *Amen.*

10. *For the due observance of Sunday.*

Let us pray that the Lord's Day may be kept holy.

℣. This is the day which the Lord hath made:

℟. We will rejoice and be glad in it.

ALMIGHTY God, who of old time didst set apart one day in seven that thy creatures might rest from care and toil, and hast by thy Spirit taught thy Church to sanctify the first day of the week as a perpetual memorial of the glorious resurrection of thy Son our Lord; Teach us to use this gift for the worship of thy holy Name and the refreshment of our souls and bodies; through the same Jesus Christ our Lord. *Amen.*

11. *For our Sovereign Lord the King.*

Let us pray for the King.

℣. † Send him help from thy holy place.

℟. And evermore mightily defend him.

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

12. *For our Country.*

† Let us pray for our country.

℣. This shall be my rest for ever.

℟. Here will I dwell, for I have a delight therein.

† ALMIGHTY God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour, and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties; preserve our unity. Endue with the spirit of wisdom, prudence and fortitude those to whom in thy Name is entrusted the authority of government, to the end that there be justice and peace at home, and that through obedience to thy law we shew forth thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our patience to be shaken, or our trust in thee to fail; through Jesus Christ our Lord. *Amen.*

13. *For the British Empire.*

† Let us pray for the British Commonwealth of Nations.

℣. For my brethren and companions' sake,

℟. I will wish thee now prosperity.

† O LORD God of our fathers, who in thy loving-kindness hast led this people hitherto by wondrous ways, we heartily thank thee for thy care and guidance, and pray thee evermore to pour thy blessing upon these islands and on the free self-governing nations and Dominions beyond the sea, of which thou hast called thy servant *GEORGE* to be King. Cleanse us more and more from aught that is evil and displeasing to thee, and vouchsafe that each and all of us in our several states and callings may live in thy dutiful fear and love, and be built up together in ever firmer union. Grant also that our Indian fellow-subjects, and all other of whatever race or colour or tongue they be, who with us do own his sway, may be knit together with more abundant brotherly charity and honesty of purpose one toward another in prosperity and peace. O send out

thy Light and thy Truth that they may lead us, that we may be found a people acceptable to thee, for our merciful Saviour's sake, Jesus Christ, thy Son, our Lord, who died for all mankind to draw them nearer unto thee, and who now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

14. *For use at the time of an Election.*

Let us pray for God's guidance in this present election.

℣. In all thy ways acknowledge him:

℟. And he shall direct thy paths.

ALMIGHTY God, the fountain of all wisdom, guide and direct, we humbly beseech thee, the minds of all those who are called at this time to exercise the responsible duty of electing fit persons to serve in the Parliament of this nation [*or* the Council of this country, *or* city, *or* town]. Grant that the effect and right issue of their choice may promote thy glory and the welfare of this people. And to those who shall be elected give, we pray thee, a right judgement in all things, the spirit of wisdom, courage, discretion, and true godliness. All this we beg for the sake of our Lord and Saviour, Jesus Christ. *Amen.*

15. *For the High Court of Parliament, to be read during their Session.*

Let us pray for the High Court of Parliament.

℣. Commit thy way unto the Lord:

℟. And he shall bring it to pass.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our Sovereign Lord the King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Dominions; that all things may be so ordered and settled by their endeavours, upon the best and

surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

16. *For the Courts of Justice, more especially in places where the Assizes are being held.*

† Let us pray for the Courts of Justice.

℣. Be thou my judge, O Lord.
℟. Send out thy light and thy truth that they may lead me.

† ALMIGHTY God, who sittest on the throne judging right, We humbly beseech thee to bless the Courts of Justice in all this land: and give unto them the spirit of wisdom and understanding that they may discern the truth, and impartially administer the law in the fear of thee alone; through him who shall come to be our judge, thy Son, our Saviour, Jesus Christ. *Amen.*

17. *For the Royal Navy and the Merchant Service.*

† Let us pray for the Royal Navy and the Mercantile Marine.

℣. They that go down to the sea in ships and occupy their business in great waters;
℟. These men see the works of the LORD, and his wonders in the deep.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of our brethren in the Navy and the Fleet in which they serve. Preserve them from the dangers of the sea, and from the violence of the enemy; that they may be a safeguard unto our most gracious Sovereign Lord, King *GEORGE*, and his Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and

quietness serve thee our God. Grant that they, and all their fellow-seamen, with everyone that saileth any whither or doth ply his trade upon the deep, may return in safety to enjoy the blessings of the land, with the fruits of their labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

18. *For the Army and Royal Air Force.*

† Let us pray for the Soldiers and Airmen of the King.

℣. Thou hast given me the defence of thy salvation:

℟. Thy right hand also shall hold me up.

O LORD God of Hosts, stretch forth, we pray thee, thine Almighty arm to strengthen and protect the soldiers and air forces of the King in every peril, of sea and land and air; give them victory in the day of battle, and in the time of waiting or of peace keep them safe from all evil; sustain them ever † in cheerful patience and intelligent discipline; and grant that in all things they may serve as seeing thee who art invisible; through Jesus Christ our Lord. *Amen.*

19. *On Anniversaries and Memorial Days.*

† Let us bless the Lord.

℣. Greater love hath no man than this;

℟. That a man lay down his life for his friends.

† O ALMIGHTY Father, God of the spirits of all flesh, we give thee thanks for all those who have laid down their lives for home and country; And we commend them to thy fatherly care and protection, beseeching thee that we with them may have our portion in the life to come, through Jesus Christ our Lord. *Amen.*

20. *On the Rogation Days.*

Let us pray for God's blessing on the fruits of the earth and the labours of men.

℣. The eyes of all wait upon thee, O Lord:

℟. And thou givest them their meat in due season.

ALMIGHTY God, who hast blessed the earth that it should be fruitful, and bring forth whatsoever is needful for the life of man; Prosper, we beseech thee, the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, who madest the sea and gavest all that moveth therein for the use of man; Bestow thy blessing, we beseech thee, on the harvest of the waters that it may be abundant in its season; protect from every peril of the deep all fishermen and mariners, and grant that they may with thankful hearts acknowledge thee, who art Lord of the sea and of the dry land; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Father, who through thy Son Jesus Christ hast consecrated labour to the welfare of mankind, prosper, we pray thee, the industries of this land; Bless all those who are engaged therein; shield them in their dangers and temptations, and grant that, receiving the due fruits of their labours, they may praise thee by living according to thy will; through the same Jesus Christ our Lord. *Amen.*

21. *For Seasonable Weather.*

Let us pray for seasonable weather.

℣. The Lord will fulfil the desire of them that fear him :
℟. He also will hear their cry and will help them.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to them that seek first thy kingdom, and thy righteousness, all things necessary to their bodily sustenance; Send us, we beseech thee, such seasonable weather that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

22. *For all who Labour.*

†Let us pray for all who labour.

℣. Prosper thou the work of our hands upon us;

℟. O prosper thou our handiwork.

† ALMIGHTY God, our heavenly Father, Maker of heaven and earth, which do declare thy glory, and shew forth thy handiwork; we pray thee to guide and prosper all who labour, whatever be our calling, that we may do the work which thou givest us to do in righteousness, in truth and in beauty; not with eye-service but in singleness of heart as thy servants, to thy honour and praise, and to the benefit of our fellowmen, our own well-being, and the prosperity of this community and Realm; for the sake of him who came among us as one that serveth, thy Son, Jesus Christ our Lord. *Amen.*

23. *For Social Service.*

† Let us pray for a deeper sense of fellow-citizenship.

℣. We who are many are one body in Christ;

℟. And severally members one of another.

† O LORD our heavenly Father, who by thy blessed Son hast taught us that thou art Love; we beseech thee graciously to bless all those, who following his steps give themselves to the service of their fellow-men. Grant unto them clear vision to perceive those things which in our social order are amiss: give them true judgement, insight, courage, and perseverance, to help those to right who suffer wrong; and endue them with unfailing love to minister to the suffering, the friendless and forlorn. Lift up our minds and hearts to realize unselfishly what any re-arrangement of the industrial system may require. Make us ever more and more sensible of our union one with another as thy children, that we may strive wisely to order all things according to thy will: for the sake of him who laid down his life for us, thy Son, our Saviour, Jesus Christ. *Amen.*

24. *In the time of Industrial Trouble.*

Let us pray that God may guide to a just and peaceful

issue the present industrial trouble.

℣. Keep ye judgement and do justice:
℟. For my salvation is near to come, and my righteousness to be revealed.

† O GOD who art the Father of all, and who alone makest men to be of one mind in an house, we beseech thee at this time of strife and unrest, to grant to us by inspiration of thy Holy Spirit, a fuller realization of our brotherhood, man with man, in Thee; allay all anger and bitterness, and deepen in us a sense of truth and equity in our dealings one with another, for the sake of thy Son our Lord Jesus Christ. *Amen.*

25. *For Universities and other Places of Learning.*

Let us pray for all Universities and other Places of Learning.

℣. If any man lack wisdom let him ask of God:
℟. That giveth to all liberally, and upbraideth not.

O ALMIGHTY God, of whose only gift cometh wisdom and understanding; We beseech thee with thy gracious favour to behold all universities, colleges, and schools, that knowledge may be increased, and true religion flourish and abound: bless those who teach and those who learn: and grant that in humility of heart they may seek unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

26. *For Hospitals and Infirmaries.*

Let us pray for God's blessing on all Hospitals and Infirmaries.

℣. Himself took our infirmities:
℟. And bare our sickness.

ALMIGHTY God, whose blessed son Jesus Christ went about doing good, and healing all manner of sickness and all manner of disease among the people; Continue, we beseech thee, this his gracious work among us, especially in the Hospitals and Infirmaries of our land; cheer, heal, and sanctify the sick; grant to the

physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing on all who endeavour to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord. *Amen.*

† *For the Recovery of a Sick Person.*

ALMIGHTY and immortal God, Giver of Life and Health, we beseech thee to hear our prayers for thy servant *N.*, that by thy blessing upon *him* and upon those who minister to *him* of thy healing gifts, *he* may be restored, if it be thy gracious will, to health of body and mind; through Jesus Christ our Lord. *Amen.*

† *For a Sick Child.*

O ALMIGHTY God and merciful Father, look down from heaven, we humbly beseech thee, upon the sick child for whom our prayers are desired. Visit *him*, O Lord, with thy salvation, deliver *him* from *his* bodily pain and restore *him* to *his* former health, that *he* may live to thee and to thy glory, through Jesus Christ our Lord. *Amen.*

27. *For the Absent.*

Let us pray for absent friends.

℣. The Lord preserve thy going out and thy coming in:
℟. From this time forth for evermore.

† O GOD, who art present to thy faithful people in every place, mercifully hear our prayers for those we love who are now parted from us: watch over them, we beseech thee, and protect them in all anxiety, danger and temptation; and teach us and them to feel and know that thou art always near, and that we are one in thee for ever, through Jesus Christ our Lord. *Amen.*

Or this,

℣. He shall give his angels charge over them:
℟. To keep them in all their ways.

LORD Jesus, Saviour of the world, have pity on those who in other lands are deprived of the ministrations of thy Word and Sacraments, or have forgotten thee. Visit them, we beseech thee, with thy salvation, and hasten thy

kingdom, that the earth may be filled with the knowledge of thy glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

28. *For Travellers.*

Let us pray for those who travel by land or by water.

℣. The Lord which dwelleth in heaven prosper their journey:

℟. And let his angel go with them.

O GOD, who ever bestowest thy mercy on them that love thee, and unto those that serve thee art always near; Direct the way of thy servants travelling by land or by sea, that, thou being their protector and guide, they may finish their journey in peace; through Jesus Christ our Lord. *Amen.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

29. *In the time of Dearth and Famine.*

Let us pray for relief in this time of scarcity.

℣. Cast thy burden upon the Lord:

℟. And he shall nourish thee.

O GOD, our heavenly Father, who by thy blessed Son hast taught us to ask of thee our daily bread; Behold, we beseech thee, the affliction of thy people, and send us a seasonable relief in this our necessity. Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving with thankfulness thy gracious gifts, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

30. *In the time of any common Plague or Sickness.*

Let us pray for succour in this time of sickness.

℣. He forgiveth all thy sin:
℟. And healeth all thine infirmities.

GRANT, we beseech thee, O merciful Lord, help and deliverance unto us who are visited with grievous sickness and mortality. Sanctify to us this our sore distress, †give us prudence to see and vigour to use those means which thy providence doth afford for preventing and alleviating such calamities, and prosper with thy continual blessing those who labour to find for mankind protection against pain and disease; through thy Son Jesus Christ our Lord. *Amen.*

31. *In the time of War.*

Let us pray for the help and guidance of God in this time of War.

℣. God is our hope and strength:
℟. A very present help in trouble.

OALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

OGOD, who lookest down in thy fatherly love upon all the nations of the earth; Asswage the pains of warfare, restore the sick and wounded, relieve those that are in anxiety, comfort the bereaved, and in thy mercy forgive the sins of all, both living and departed, through Jesus Christ our Lord. *Amen.*

Or this,

†Let us pray for our brethren that bend themselves to battle for God's cause and our defence, that God may grant them prosperous success.

†Let us pray for ourselves that

remain at home, that Almighty God defend us from sin, sickness, dearth and all other adversities of body and soul.

O ALMIGHTY Lord, who art a most strong tower to all them that put their trust in thee; Be now and evermore our defence; give victory to the forces of the King and his Allies; look in pity upon the wounded and the prisoners; cheer the anxious; comfort the bereaved; succour the dying; have mercy on the fallen; and hasten the time when war shall cease in all the world; through Jesus Christ our Lord. *Amen.*

32. *For all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

Let us pray for all men according to their needs.

℣. The Lord is loving unto every man:

℟. And his mercy is over all his works.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired*,] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

33. *A Prayer that may be said after any of the former.*

℣. Lord, hear our prayer.

℟. And let our cry come unto thee.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions ; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

34. *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

35. *For Seasonable Weather.*

O LORD God, who hast in thy mercy relieved and comforted thy servants by this seasonable change of weather; We yield thee hearty thanks for this thy goodness towards us, beseeching thee to give us grace to use all thy mercies to the honour and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

36. *For the Blessings of Harvest.*

O LORD God Almighty, the Creator and Father of all, we yield thee hearty thanks that thou hast ordained for mankind both seedtime and harvest, and dost now bestow upon us thy children the fruits of the earth in their season. For these and all other thy mercies we laud and magnify thy glorious Name; through Jesus

Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

37. *For Plenty.*

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

38. *For restoring Public Peace at Home.*

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in an house; We bless thy holy Name, that it hath pleased thee to appease the strife which hath lately prevailed amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

39. *For Deliverance from Common Sickness.*

O LORD God, who dost not willingly afflict the children of men; We most heartily thank thee that in thy mercy thou hast delivered us from sickness and affliction, and with grateful hearts we desire to offer unto thy fatherly goodness ourselves, our souls and bodies, to be a living sacrifice unto thee, always praising and magnifying thy loving-kindness in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

40. *For Peace and Deliverance from any danger.*

O ALMIGHTY God, who art a strong tower of defence unto thy servants

against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and evident dangers wherewith we were encompassed, and for thy gracious gift of security and peace: We acknowledge that it is of thy goodness alone that we have been preserved hitherto; and we beseech thee still to continue thy mercies towards us, that we may always acknowledge thee as our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

THE LITANY

¶ *Here followeth the LITANY, or General Supplication, to be sung or said upon* Sundays, Wednesdays, Fridays, *and on the* Rogation Days, *and at other times when it shall be commanded by the Ordinary. It will not be said on* Christmas Day, *the* Epiphany, Easter Day, *or* Whitsunday.

O GOD the Father of heaven,

† *Have mercy upon us.*

O God the Son, Redeemer of the world,

Have mercy upon us.

O God the Holy Ghost, † the Comforter,

Have mercy upon us.

O holy, blessed, and glorious Trinity, one God † perfect in power, in wisdom, in goodness,

Have mercy upon us.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

FROM all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from † eternal condemnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, † and all uncleanness of thought and deed, from all other deadly and wilful sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden † and unprovided death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and

schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

BY the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our † prosperity; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

WE sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *GEORGE*, our most gracious King and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Mary*, *Alexandra* the Queen Mother, *Edward* Prince of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their

preaching and living they may set it forth, and shew it accordingly;

*We beseech thee to hear us, good Lord.**

That it may please thee to endue the Lords of the Council, the Ministers of the Crown, and † all that are set in authority, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all Judges and Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

† That it may please thee to bless and endue the Members of the several Houses of Parliament throughout the Realm, both at home and overseas, with faithfulness, courage and discretion.

We beseech thee to hear us, good Lord.

† That it may please thee to have ever under thy gracious care the Navy and our Seamen at large, the Army and the Air Forces of the State, and to guide them aright through every difficulty, danger or adversity.

We beseech thee to hear us, good Lord.

That it may please thee to bless and protect all who serve mankind by labour, industry, and learning;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

* *In the Ember Weeks here add the following suffrage:*

That it may please thee to bless thy Servants about to be admitted to the Order of Deacons or of Priests, and to pour thy grace upon them: that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name.

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

† That it may please thee to help and protect all women that be with child, all nurseling babes and little children, and to guide the young in the way of health and wisdom.

We beseech thee to hear us, good Lord.

† That it may please thee to succour and restore all them that be sick and sorry in mind or body; and to sanctify them that are nigh unto death.

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use

the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil.
Amen.

¶ *When the Litany doth immediately precede the Holy Communion all that here followeth may be omitted, and the Order for Holy Communion may begin at once with the Collect,* Almighty God, unto whom all hearts be open.

¶ *At other times may be said one or more of the* Prayers upon Several Occasions *as need may require, and then last of all shall be said as followeth.*

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn

from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the LITANY.

¶ *A Supplication in time of War, or other Distress, to be used after the Lord's Prayer and before the final prayers in the Litany.*

Priest. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they

may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

Then shall be said by all.

Antiphon. O Lord, arise, help us, and deliver us for thy Name's sake.

PSALM 44. 1.

O GOD, we have heard with our ears, and our fathers have declared unto us : the noble works that thou didst in their days, and in the old time before them.

Antiphon. O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. O Lord, arise, help us, and deliver us for thy Name's sake.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of †the living God, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION

¶ *It is convenient that so many as intend to be partakers of the Holy Communion should signify their names to the Curate.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.*

¶ *And when any person is warned as in the two precedent paragraphs not to come to the Lord's Table, the Minister shall inform him that the case shall be laid before the Bishop of the Diocese without delay, and that pending the judgement of the Bishop he cannot be admitted to the Holy Communion.*

¶ *And on every such occasion as is set forth in the three precedent paragraphs, the Minister shall immediately give an account of the case to the Bishop and shall await his directions. And if occasion require, the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said.*

¶ *Notwithstanding anything that is elsewhere enjoined in any Rubric or Canon, the Priest in celebrating the Holy Communion shall, subject to the conditions stated in the Preface concerning the Service of the Church, wear either a surplice with stole or with scarf and hood, or a white alb plain with a vestment or cope.*

¶ *No change from existing usage shall be made except in accordance with the conditions specified in the Preface concerning the Service of the Church.*

¶ *It is hereby declared that it is the duty of the Minister to use and observe the* Order for Holy Communion *and the rites and ceremonies therein set forth without diminishing therefrom or adding thereto. The Order here provided ought not to be supplemented by additional prayers, save so far as may be ordered or permitted by the Ordinary; nor shall the private devotions of the Minister be such as to hinder, interrupt or alter the course of the Service.*

¶ *The Priest shall say the Service following in a distinct and audible voice, and standing at the north side of the Table shall say the Collect following (for* Due Preparation), *the people kneeling.*

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS, (as given in* Exodus 20. 2–17; Deuteronomy 5. 6–21; St. Matthew 19. 18, 19; St. Mark 10. 19; St. Luke 18. 20; Romans 13. 9; Galatians 5. 14)*; and the people still kneeling shall after every commandment ask God's mercy for their transgression of every duty therein, either according to the letter, or according to the spiritual import thereof, for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said; I am the LORD thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy God in vain.

People. Lord, have mercy

upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the LORD thy God.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *The Ten Commandments may be omitted, provided that they be rehearsed at least once on each Lord's Day; and when they are so omitted, the Priest may rehearse in place thereof* Deuteronomy 6. 4 *and* Leviticus 19. 18, *with our blessed Lord's comment thereon as given in* St. Matthew 22. 37 *and* St. Mark 12. 29–31, St. John 13. 34 *and* 15. 12–14.

Minister. "Hear, O Israel, The LORD our God is one LORD, and thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This, our Lord Jesus Christ saith, is the great and first commandment.

People. Lord, have mercy. Christ have mercy. Lord, have mercy.

Minister. "Thou shalt love thy neighbour as thyself." This is the second commandment, our Lord Jesus Christ saith, and like unto the first. On these

two commandments hangeth the whole Law and the Prophets.

People. Lord, have mercy. Christ, have mercy. Lord, have mercy.

Minister. Again our Lord Jesus Christ saith, A new commandment give I unto you, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you.

People. Lord, have mercy. Christ, have mercy. Lord, have mercy.

¶ *Then may the Priest say,*

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall the Priest say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *Then shall be said the COLLECT of the Day, the Priest standing as before, and first saying*

Let us pray.

¶ *And immediately after the Collect the Priest,* † *or he that is appointed, shall read the EPISTLE, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the —— Chapter of —— beginning at the —— Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the GOSPEL* (*the people all standing up*) *saying,* The holy Gospel is written in the —— Chapter of —— beginning at the —— Verse. *And he that readeth the Epistle or Gospel shall always turn himself to the people while he readeth. And the Gospel ended, shall be sung or said the CREED following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made,

Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and † Life-Giver, Who proceedeth from the Father and the Son, Who together with the Father and the Son is worshipped and glorified, Who spake by the Prophets. And I believe one † holy Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ † *The Creed may be omitted on ordinary Weekdays, but shall always be said on Sundays and Festivals.*

¶ *Then shall it be declared unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or enjoined or allowed by the Ordinary of the place.*

¶ *Upon such days as the Minister giveth warning for the celebration of the Holy Communion, he may read to the people at such times as he shall think convenient the second or third Exhortation placed at the end of this Order; and one or other of them shall be read on three several occasions at the least in each year before great Festivals.*

¶ *Then may follow the SERMON, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the OFFERTORY, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

In Advent.

LAY not up for yourselves treasure upon the earth; where the rust and moth doth

corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

ST. MATTH. 6. 19, 20.

In Lent.

To do good, and to distribute, forget not; for with such sacrifices God is pleased.

HEB. 13. 16.

†Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?

ISA. 58. 6, 7.

At Easter.

† With great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked, for distribution was made unto every man according as he had need.

ACTS 4. 33–35.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.

I COR. 9. 13, 14.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.

GAL. 6. 6, 7.

During Ascensiontide.

†He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. I ST. JOHN 4. 20, 21.

Whitsuntide.

† The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, self-control.

GAL. 5. 22, 23.

On Trinity Sunday or other Festivals.

Not every one that saith unto me, Lord, Lord, shall enter

into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. ST. MATTH. 7. 21.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. ST. MATTH. 7. 12.

On Saints' days.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. ST. MATTH. 5. 16.

On other days.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 ST. JOHN 3. 17.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. ACTS 20. 35.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. GAL. 6. 10.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. 2 COR. 9. 6, 7.

At Funerals or Memorial Services.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 TIM. 6. 6, 7.

Special occasions of Almsgiving.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 TIM. 6. 17–19.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. TOBIT 4. 7.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou

thyself a good reward in the day of necessity. TOBIT 4. 8, 9.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. PROV. 19. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. PSALM 41. 1.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then offer and place upon the Table so much as he shall think sufficient of Bread and Wine, putting thereto, if he think fit, a little pure and clean water.*

¶ *The Priest may here bid special Prayers or Thanksgivings, after which he shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men;

We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] *be left out unsaid.*

We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy Servant *GEORGE* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and † impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and † Clergy, that they may both by their life and doctrine set forth thy

true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Priest say to them that come to receive the Holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general CONFESSION be made by the Priest, and by those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying together,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have

mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this* ABSOLUTION.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all ye that † labour and are heavy laden, and I will refresh you.

ST. MATTH. 11. 28.

† God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

ST. JOHN 3. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

I TIM. 1. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: † and not for ours only, but also for the sins of the whole world.

I ST. JOHN 2. 1, 2.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the

same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

THE CANON.

¶ *After which the Priest shall stand up and, turning to the people, say,*

The Lord be with you.

Answer. And with thy spirit.

LIFT up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IN very truth †it is meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, † O Holy Lord, Almighty Father, Everlasting God.

¶ *Here shall follow the PROPER PREFACE, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Holy, holy, holy, LORD God of hosts, heaven and earth are full of thy glory: Glory be to thee, O LORD Most High. Amen.

PROPER PREFACES.

Upon Christmas Day, *and until the* Epiphany *and* (*the words* as at this time *being omitted*) *upon the* Feasts of the Purification *and the* Annunciation.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon the Epiphany *and seven days after.*

THROUGH Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light. Therefore with Angels, *&c.*

Upon the Thursday *before* Easter.

THROUGH Jesus Christ our Lord; who, having loved his own which were in the world, loved them unto the end, and on the night before he suffered, sitting at meat with his disciples, did institute these holy mysteries, that we, receiving the benefits of his Passion, and being quickened by his Resurrection, might be made partakers of his divine nature, and be filled with all the fulness of God. Therefore with Angels, *&c.*

Upon Easter Day, *and throughout Eastertide until* Ascension Day.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension Day, *and until* Whitsunday.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

Upon Whitsunday, *and six days after.*

THROUGH Jesus Christ our Lord; who, after that he had ascended up far above all the heavens and was set down at thy right hand, did as at this time pour forth upon the children of adoption thy holy and life-giving Spirit, that

through his glorious power the joy of the everlasting gospel might come abroad into all the world; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

Upon the Feast of Trinity *only.*

WHO with thine only-begotten Son and the Holy Ghost are one God, one Lord; in Trinity of Persons and in Unity of Substance; for that which we believe of thy Glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

Upon the Feast of the Transfiguration.

BECAUSE by the mystery of thine incarnate Word the light of thy glory did shine anew upon mankind; to the intent that we might be transformed into his image from glory to glory. Therefore with Angels, *&c.*

Upon All Saints' Day, *and (except when the Proper Preface of any of the Great Festivals is appointed to be said) upon the Festivals of Apostles and Evangelists, and* St. John Baptist.

WHO in the righteousness of thy Saints hast given us an ensample of godly life, and in their blessedness a glorious pledge of the hope of our calling; that, being compassed about with so great a cloud of witnesses, we also with patience may run the race that is set before us, and with them receive the crown of glory that fadeth not away.

At the Dedication of a Church, or upon the Anniversary of the Dedication.

WHO, though thy glory is in all the world, and thy greatness is unbounded, dost vouchsafe to hallow for thy Name places meet for thy worship, and through them to stir up in the hearts of thy people the spirit of grace and of supplication.

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Holy, holy, holy, LORD God of hosts, heaven and earth are full of thy glory: Glory be to thee, O LORD Most High. Amen.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the PRAYER of CONSECRATION, as followeth.*

† ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death until his coming again:

Hear us, O merciful Father, we most humbly beseech thee, and † with thy Holy Spirit and Word vouchsafe so to bless and sanctify *these thy gifts and creatures of Bread and Wine, that we receiving them, according to our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood:

* *Here the Priest is to lay his hands upon all the Bread, and upon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

Who, in the same night that he was betrayed, **took Bread; and, when he had given thanks, ‡he brake it, and gave it to his disciples, saying, Take, eat, §this is my Body which is given for you: Do this in remembrance of me.

** *Here the Priest is to take the Paten into his hands:*

‡ *And here to break the Bread:*

§ *And here to lay his hand upon all the Bread.*

Likewise after supper he ||took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this ¶is my Blood of the New † Covenant, which is shed for you

|| *Here he is to take the Cup into his hand:*

¶ *And here to lay his hand upon the Chalice.*

and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

¶ † *Then may he say,*

WHEREFORE, O Lord and heavenly Father, according to the Institution of thy dearly beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating with him every Petition.*

Let us pray.

† As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father which art in heaven,
Hallowed be thy Name:

Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil.
Amen.

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *When occasion doth require, the Minister may, with the consent of the Ordinary, instead of saying all the above Words of Administration to each Communicant, say them first in an audible voice to the whole number of them that come to receive the Holy Communion.*

THE Body of our Lord Jesus Christ, which was given for you, preserve your bodies and souls unto everlasting life. Draw near, take and eat this in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

And also,

THE Blood of our Lord Jesus Christ, which was shed for you, preserve your bodies and souls unto everlasting life. Draw near, and drink this in remembrance that Christ's Blood was shed for you, and be thankful.

¶ *And then in delivering the Bread to each Communicant he shall say, either,*

THE Body of our Lord Jesus Christ, which was

given for thee, preserve thy body and soul unto everlasting life.

Or,

TAKE and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And in delivering the Cup to each Communicant he shall say, either,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Or,

DRINK this in remembrance that Christ's Blood was shed for thee, and be thankful.

Or else, with the consent of the Ordinary, he may say the whole form of words once to each row of Communicants instead of saying them to each Communicant severally.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall he say this prayer of THANKSGIVING,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in

that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

†"GLORY to God in the highest, and in earth peace, good will towards men."

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O LORD God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ † *The* Gloria in Excelsis *may be omitted on ordinary Weekdays, but shall always be said or sung on Sundays and Festivals.*

¶ *Then the Priest (or the Bishop, if he be present,) shall let them depart with this Blessing*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more, and the same, or other Collects contained in this Book or sanctioned by the Ordinary, may be said also, as often as Occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever

be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

For Attention and Diligence.

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

For Guidance.

†LEAD us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

For any Necessity.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

For the King.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

†*On Saints' Days.*

O GOD, we do give unto thee most high praise and hearty thanks, for the wonderful

grace and virtue declared in all thy Saints, who from the beginning have been the choice vessels of thy grace, and lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith and obedience to thy holy commandments, that, at the day of the general resurrection, we, and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice, Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Commemorations.

O GOD of the spirits of all flesh, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants, known to us or unknown; and we beseech thee that, encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints in light; through the merits of thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Other Memorials.

O ETERNAL Lord God, who holdest all souls in life; We beseech thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort; and grant that we, following the good examples of those who have loved and served thee here and are now at rest, may with them at length enter into the fulness of thine unending joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer* [For the whole state of Christ's Church militant here in earth] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper except there be some, at the least two, to communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *And if any remain of the Bread and Wine which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him shall, immediately after the Blessing, reverently eat and drink the same: except so far as is otherwise provided in the Order for the Communion of the Sick.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

¶ *Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.*

THREE EXHORTATIONS

THE FIRST EXHORTATION.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest may say this Exhortation.*

¶ *Note, that if this Exhortation be not read at the time of the celebration of the Communion, it shall, nevertheless, be read to the people by the Curate at such times as he shall think fit, and at the least three times in the year.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink judgement unto ourselves, not considering the Lord's Body. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent

you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries.

And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.

And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood - shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.

To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

THE SECOND EXHORTATION.

¶ *When the Minister giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) either before the Sermon, or after the Sermon or Homily ended, he shall read this Exhortation following at least three times in the Year, (namely, on the* Sunday next before the Feasts of the Nativity, Easter *and* Whitsunday,) *or so much thereof as in his discretion he may think convenient.*

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made

partakers of the Kingdom of heaven.

Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament.

Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.

And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation.

Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous

crime, repent you of your sins, or else come not to that holy Table.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

THE THIRD EXHORTATION.

¶ *Or, in case the Minister shall see the people negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him?

Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend?

When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast.

I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food.

These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

THE

COLLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR

THE PROPER OF SEASONS

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath either a Vigil or an Eve, shall be said at the Evening Service next before.*

¶ *Note also, that the Collect, Epistle and Gospel appointed for the Sunday shall serve all the week after, unless there be other provision made in this Book or sanctioned by the Ordinary.*

THE FIRST SUNDAY IN ADVENT

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Spirit, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

THE EPISTLE. ROMANS 13. 8–14.

OWE no man any thing, save to love one another: for he that loveth his neighbour hath fulfilled the law. For this, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet"; and if there be any other commandment, it is summed up in this word, namely, "Thou shalt love thy neighbour as thyself." Love worketh no ill to his neighbour; love therefore is the fulfilment of the law.

And that, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of

light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL.
ST. MATTHEW 21. 1–13.

WHEN they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass." And the disciples went, and did even as Jesus appointed them; and brought the ass, and the colt, and put on them their garments, and he sat thereon. And the most part of the multitude spread their garments in the way; others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, "Hosanna" to the Son of David: "Blessed is he that cometh in the name of the Lord; Hosanna" in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, "My house shall be called a house of prayer": but ye make it "a den of robbers."

WEDNESDAY

THE EPISTLE.

ST. JAMES 5. 7–10.

BE patient therefore, brethren, until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive "the early and latter rain." Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold the judge standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.

THE GOSPEL.

ST. MARK 1. 1–8.

THE beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet,—"Behold, I send my messenger before thy face, who shall prepare thy way"; "the voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight";—John came, who baptized "in the wilderness" and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water: but he shall baptize you with the Holy Spirit.

FRIDAY

FOR THE EPISTLE.

ISAIAH 51. 1–8.

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you: for when he was but one I called him, and I blessed him, and made him many. For the LORD hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Attend unto me, O my people; and give ear unto me, O my nation: for a law shall go forth from me, and I will make my judgement to rest for a light of the peoples. My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for

me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation unto all generations.

THE GOSPEL.

ST. MATTHEW 3. 1–6.

IN those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight." Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.

THE SECOND SUNDAY IN ADVENT

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ, who liveth and reigneth with Thee, and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 15. 4–13.

WHATSOEVER things were written aforetime, were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one

another, even as Christ also received you, to the glory of God. For I say, that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written, "Therefore will I give praise unto thee among the Gentiles, And sing unto thy name." And again he saith, "Rejoice, ye Gentiles, with his people." And again, "Praise the Lord, all ye Gentiles, And let all the peoples praise him." And again, Isaiah saith, "There shall be the root of Jesse, And he that ariseth to rule over the Gentiles; On him shall the Gentiles hope." Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

THE GOSPEL.

ST. LUKE 21. 25–33.

AND there shall be signs in sun, and moon, and stars; and upon the earth distress "of nations," in perplexity for "the roaring of the sea and the billows"; men fainting for fear, and for expectation of the things which are coming on the world: for "the powers of the heavens shall be shaken." And then shall they see "the Son of man coming in a cloud" with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.

WEDNESDAY

FOR THE EPISTLE.

ZECHARIAH 8. 3–8.

THUS saith the LORD: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called The city of truth; and the mountain of the LORD of hosts The holy mountain. Thus saith the LORD of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts: If it be marvellous in the eyes of the remnant of this people in those days, shall it also be marvellous in mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts: Behold, I will save my people from the east country, and from the west country: and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

THE GOSPEL.

ST. MATTHEW 11. 11–15.

VERILY I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear.

FRIDAY

FOR THE EPISTLE.

ISAIAH 62. 6–12.

I HAVE set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the LORD's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and strangers shall not drink thy wine, for the which thou hast laboured: but they that have garnered it shall eat it, and praise the LORD; and they that have gathered it shall drink it in the courts of my sanctuary. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples. Behold, the LORD hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompence before him. And they shall call them The holy people, The redeemed of the LORD: and thou shalt be called Sought out, A city not forsaken.

THE GOSPEL.

ST. JOHN 1. 15–18.

JOHN beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness we all received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

THE THIRD SUNDAY IN ADVENT

THE COLLECT.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 4. 1–5.

LET a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

THE GOSPEL.

ST. MATTHEW 11. 2–10.

NOW when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell

John the things which ye do hear and see: "The blind receive their sight," and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and "the poor have good tidings preached to them." And blessed is he, whosoever shall find none occasion of stumbling in me. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, "Behold, I send my messenger before thy face, Who shall prepare thy way before thee."

WEDNESDAY IN EMBER WEEK

FOR THE EPISTLE.

ISAIAH 2. 2–5.

AND it shall come to pass in the latter days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.

THE GOSPEL.

ST. LUKE 1. 26–38.

THE angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and

shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him "the throne of" his father "David": and "he shall reign" over the house of Jacob "for ever"; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon, and the power of the Most High shall overshadow thee: wherefore also that which is to be born "shall be called holy," the Son of God. And behold, Elizabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For "no word from God shall be void of power." And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word.

FRIDAY IN EMBER WEEK

FOR THE EPISTLE.

ISAIAH 11. 1–5.

AND there shall come forth a shoot out of the stock of Jesse. and a branch out of his roots shall bear fruit: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and his delight shall be in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

THE GOSPEL.

ST. LUKE 1. 39–47.

AND Mary arose in those days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elizabeth. And it came to pass, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost; and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. And Mary said, "My soul" doth magnify "the Lord," and my spirit "hath rejoiced in God my Saviour."

SATURDAY IN EMBER WEEK

THE EPISTLE.

2 THESSALONIANS 2. 1–8.

NOW we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth "and exalteth himself against all" that is called "God" or that is worshipped; so that "he sitteth in the" temple "of God," setting himself forth as "God." Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed "the lawless one," whom the Lord Jesus "shall slay with the breath of his mouth," and bring to nought by the manifestation of his coming.

THE GOSPEL.

ST. LUKE 3. 1–6.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; And all flesh shall see the salvation of God."

THE FOURTH SUNDAY IN ADVENT

THE COLLECT.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 4. 4–7.

REJOICE in the Lord alway: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

THE GOSPEL.

ST. JOHN 1. 19–27.

THIS is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the "voice of one crying in the wilderness, Make straight the way of the Lord," as said Isaiah the prophet. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize with water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose.

WEDNESDAY

FOR THE EPISTLE.

JOEL 2. 23, 24; 3. 17–21.

BE glad then, ye children of Zion, and rejoice in the LORD your God: for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain in the first month. And the floors shall be full of wheat and the fats shall overflow with wine and oil. So shall ye know that I am the LORD your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills

shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence done to the children of Judah, because they have shed innocent blood in their land. But Judah shall abide for ever, and Jerusalem from generation to generation. And I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

THE GOSPEL.

ST. LUKE 7. 17–28.

AND this report went forth concerning Jesus in the whole of Judæa, and all the region round about. And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of their diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; "the blind receive their sight," the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, "the poor have good tidings preached to them." And blessed is he, whosoever shall find none occasion of stumbling in me. And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, "Behold, I send my messenger before thy face, Who shall prepare thy way before thee." I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.

FRIDAY

FOR THE EPISTLE.

ZECHARIAH 2. 10–13.

SING and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall join themselves to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem. Be silent, all flesh, before the LORD: for he is waked up out of his holy habitation.

THE GOSPEL.

ST. MARK 8. 15–26.

AND Jesus charged them saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with another, saying, We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? "Having eyes, see ye not? and having ears, hear ye not?" and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand? And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

CHRISTMAS EVE

OR THE VIGIL OF THE NATIVITY OF OUR LORD

THE COLLECT.

O GOD, who makest us glad with the yearly expectation of our redemption; Grant that as we joyfully receive thine only-begotten Son for our Redeemer, so we may also with sure confidence behold him, when he shall come to be our Judge, even Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 1. 1–6.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the

dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake: among whom are ye also, called to be Jesus Christ's.

THE GOSPEL.

ST. MATTHEW 1. 18–21.

THE birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST, commonly called

CHRISTMAS DAY

¶ *If in any Church the Holy Communion be twice celebrated on Christmas Day, the following Collect, Epistle and Gospel may be used at the first Communion.*

THE COLLECT.

O GOD, who hast made this most holy night to shine with the brightness of the True Light; Grant, we beseech thee, that as we have known the mystery of that Light upon earth, we may also attain to the full enjoyment thereof in heaven, through the same Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth ever one God, world without end. *Amen.*

THE EPISTLE.

TITUS 2. 11–14.

THE grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed

hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that "he might redeem" us "from all iniquity," and "purify unto himself a people for his own possession," zealous of good works.

THE GOSPEL.

ST. LUKE 2. 1–14.

IT came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying Glory to God in the highest, And on earth peace among men in whom he is well pleased.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 1. 1–12.

GOD, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, "Thou art my Son, This day have I begotten thee"? And again, "I will be to him a Father, And he shall be to me a Son"? And again when he bringeth in the firstborn into the world he saith, "And let all the angels of God worship him." And of the angels he saith, "Who maketh his angels winds, And his ministers a flame of fire": but of the Son he saith, "Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows." And, "Thou, Lord, in the beginning hast laid the foundation of the earth, And the heavens are the works of thine hands: They shall perish, but thou continuest; And they all shall wax old as doth a garment; And as a mantle shalt thou roll them

up," As a garment "too shall they be changed; But thou art the same, And thy years shall not fail."

THE GOSPEL.

ST. JOHN 1. 1–14.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that hath been made. In him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only-begotten from the Father), full of grace and truth.

SAINT STEPHEN'S DAY

(December 26th)

THE COLLECT.

GRANT us, O Lord, we beseech thee, to learn to love our enemies by the example of thy Martyr Saint Stephen, who prayed for his persecutors to thee, O blessed Jesus, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said daily unto New Year's Eve.*

FOR THE EPISTLE.

ACTS 7. 55–60.

STEPHEN, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

THE GOSPEL.

ST. MATTHEW 23. 34–39.

BEHOLD, I send unto you prophets, and wise men, and scribes: some of them will ye kill and crucify; and some of them will ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her!—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, "your house is left unto you" desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, "Blessed is he that cometh in the name of the Lord."

SAINT JOHN THE EVANGELIST'S DAY

(December 27th)

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

1 ST. JOHN 1. 1–10.

THAT which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life—(and the life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us);—that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be fulfilled. And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

THE GOSPEL.

ST. JOHN 21. 19–25.

JESUS said unto Peter, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, which is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

THE INNOCENTS' DAY

COMMONLY CALLED CHILDERMAS DAY

(December 28th)

THE COLLECT.

OALMIGHTY God, whose praise this day the young innocents thy witnesses have confessed, and shewed forth not in speaking, but in dying: Mortify and kill all vices in us, and so strengthen us by thy grace, that in our conduct our life may express thy faith, which with our tongues we do confess; through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

REVELATION 14. 1–5.

I SAW, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his

Father written "on their foreheads." And I heard a voice from heaven, "as the voice of many waters," and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and "they sing" as it were "a new song" before the throne, and before the four living creatures, and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb. And "in their mouth was found no lie": for they are without blemish.

THE GOSPEL.

ST. MATTHEW 2. 13–18.

AN angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my Son." Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "A voice was heard in Ramah, Weeping, and great mourning, Rachel weeping for her children, And she would not be comforted, because they are not."

THE FIRST SUNDAY AFTER CHRISTMAS

(Being December 29th, 30th or 31st)

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

GALATIANS 4. 1–7.

NOW I say that so long as the heir is a child, he differeth nothing from a bond-servant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

THE GOSPEL.

ST. MATTHEW 1. 18–25.

THE birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a publick example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that

which is conceived in her is of the Holy Ghost. And she shall bring forth a son: and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Behold, the Virgin shall be with child, and shall bring forth a son, And they shall call his name Emmanuel," which is, being interpreted, "God with us." And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

NEW YEAR'S EVE

(December 31st being an ordinary Weekday)

THE COLLECT.

O ETERNAL Lord God, who hast brought thy servants to the beginning of another year, pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

TITUS 2. 11–15.

THE grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that "he might redeem" us "from all iniquity" and "purify unto himself a people for his own possession," zealous of good works. These things speak and exhort.

THE GOSPEL.

ST. MATTHEW 25. 14–23.

JESUS said unto his disciples, It is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with

them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

THE CIRCUMCISION OF CHRIST

COMMONLY CALLED NEW YEAR'S DAY

(January 1st)

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man: Grant us the true Circumcision of the spirit, that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 2. 11–18.

WHEREFORE remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, being alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were "far off" are made "nigh" in the blood of Christ. For he is our "peace" who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body with God through the

cross, having slain the enmity thereby: and he came "and preached peace" to you "that were far off, and peace to them that were nigh": for through him we both have our access in one Spirit unto the Father.

THE GOSPEL.

ST. LUKE 2. 15–21.

AND it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them. And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

THE SECOND SUNDAY AFTER CHRISTMAS

(Being January 2nd, 3rd, 4th or 5th)

THE COLLECT.

ALMIGHTY God, who hast poured upon us the new light of thine incarnate Word, Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

1 ST. JOHN 4. 9–16.

HEREIN was the love of God manifested in us, that God hath sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Be-

loved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

THE GOSPEL.

ST. MATTHEW 25. 31–40.

WHEN the Son of man "shall come" in his glory, and "all the angels with him," then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

THE EVE OF THE EPIPHANY

(January 5th)

THE COLLECT.

WE beseech thee, O Lord, that the brightness of the coming festival may illuminate our hearts and minds, and that by the help of thy grace we may be set free from the darkness of this world, and attain unto the land of eternal light; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

TITUS 3. 1–7.

PUT them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life.

THE GOSPEL.

ST. LUKE 3. 21–23.

NOW it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased. And Jesus himself, when he began to teach, was about thirty years of age.

THE EPIPHANY

OR THE MANIFESTATION OF CHRIST TO THE GENTILES

Commonly called Twelfth Day

(January 6th)

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we, which know thee now by faith, may after this life be admitted to the vision of thy majesty; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 3. 1–12.

FOR this cause, I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of that grace of God, which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power.—Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose

which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him.

THE GOSPEL.

ST. MATTHEW 2. 1–12.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people together, he enquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, "And thou, Bethlehem, land of Judah, Art in nowise least among the princes of Judah: For out of thee shall come forth a Governor Which shall be shepherd of my people Israel." Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

¶ *The foregoing Epistle and Gospel may be used on any Weekday before the next Sunday, or else the following.*

FOR THE EPISTLE.

ISAIAH 12. 3–6.

WITH joy shall ye draw water out of the wells

of salvation. And in that day ye shall say, Give thanks unto the LORD, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto the LORD, for he hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

THE GOSPEL.

ST. JOHN 1. 29–34.

JOHN seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

THE FIRST SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people, which call upon thee, and grant that they may both perceive and know, what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 12. 1–5.

I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not

fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another.

THE GOSPEL.

ST. LUKE 2. 41–52.

AND his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up, after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. And Jesus "advanced" in wisdom, and stature," and in favour with God and men."

WEDNESDAY

THE EPISTLE. ROMANS 10. 1–4.

BRETHREN, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth.

THE GOSPEL. ST. MATTHEW 4. 12–17.

NOW when Jesus heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying, "The land of Zebulun and the land of Naphtali, Toward the sea, beyond Jordan, Galilee of the Gentiles, The people which sat in darkness Saw a great light, And to them which sat in the region and shadow of death, To them did light spring up." From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

FRIDAY

THE EPISTLE.

ROMANS 13. 1–6.

LET every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection; not only because of the wrath, but also for conscience sake. For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

THE GOSPEL.

ST. LUKE 4. 14–22.

AND Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, "The

Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord." And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth.

THE SECOND SUNDAY AFTER THE EPIPHANY

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 12. 6–16.

HAVING gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministering; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly.

THE GOSPEL.

ST. JOHN 2. 1–11.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, What is that to me and thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. Now there were six water-pots of stone set there, after the Jews' manner of the purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast called the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

WEDNESDAY

THE EPISTLE.

I TIMOTHY 1. 15–17.

FAITHFUL is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his long-suffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the King eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen.

THE GOSPEL.

ST. MARK 6. 1–6.

AND Jesus went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these

things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

FRIDAY

THE EPISTLE.

ROMANS 14. 14–23.

I KNOW, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

THE GOSPEL.

ST. LUKE 4. 31–37.

JESUS came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority. And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him into every place of the region round about.

THE THIRD SUNDAY AFTER THE EPIPHANY

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help, and defend us; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 12. 16–21.

"BE not wise in your own conceits." Render to no man evil for evil. "Take thought for things honourable in the sight of" all "men." If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, "Vengeance belongeth unto me; I will recompense," saith the Lord. But "if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head." Be not overcome of evil, but overcome evil with good.

THE GOSPEL.

ST. MATTHEW 8. 1–13.

WHEN Jesus was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, "shew" thyself "to the priest," and offer the gift that Moses commanded, for a testimony unto them. And when he was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my boy lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my boy shall be healed. For I also am

a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come "from the east and the west," and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the boy was healed in that hour.

WEDNESDAY

THE EPISTLE.

ROMANS 15. 30–33.

NOW I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen.

THE GOSPEL. ST. MARK 3. 1–5.

AND Jesus entered again into the synagogue; and there was a man there which had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, Stand forth. And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored.

FRIDAY

THE EPISTLE.

I CORINTHIANS 3. 16–23.

KNOW ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, "He that taketh the wise in their craftiness": and again, "The Lord knoweth the reasonings" of the wise "that they are vain." Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's.

THE GOSPEL.

ST. MATTHEW 4. 23–25.

AND Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

THE FOURTH SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 13. 1–7.

LET every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves condemnation. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an

avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

THE GOSPEL.

ST. MATTHEW 8. 23–34.

AND when Jesus was entered into a boat, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side into the country of the Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there was afar off from them a herd of many swine feeding. And the devils besought him, saying, If thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed violently down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told every thing, and what was befallen to them that were possessed with devils. And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.

WEDNESDAY

THE EPISTLE.

I CORINTHIANS 7. 1–5.

IT is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto her husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency.

THE GOSPEL. ST. LUKE 9. 57–62.

AS they went in the way, a certain man said unto Jesus, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

FRIDAY

THE EPISTLE.

I CORINTHIANS 7. 20–24.

LET each man abide in that calling wherein he was called. Wast thou called being a bondservant? care not for it: but if thou canst become free, use it rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.

THE GOSPEL.

ST. MARK 10. 13–16.

THEY brought unto Jesus little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

THE FIFTH SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

COLOSSIANS 3. 12–17.

PUT on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God the Father through him.

THE GOSPEL.

ST. MATTHEW 13. 24–30.

THE kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came, and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat

with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

WEDNESDAY

THE EPISTLE.

I TIMOTHY 2. 1–7.

I EXHORT therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the full knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

THE GOSPEL. ST. MATTHEW 21. 28–32.

A MAN had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. He that hath ears, let him hear.

THE SIXTH SUNDAY AFTER THE EPIPHANY

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Spirit, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE.

1 ST. JOHN 3. 1–8.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. My little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil.

THE GOSPEL.

ST. MATTHEW 24. 23–31.

THEN if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and "false prophets," and shall "shew" great "signs and wonders"; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together. But immediately, after the tribulation of those days, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken": and then shall appear the sign of the Son of man in heaven: and then "shall all the tribes

of the earth mourn," and they shall see "the Son of man coming on the clouds of heaven" with power and great glory. And he shall send forth his angels "with a great sound of a trumpet," and "they shall gather together" his elect "from the four winds, from one end of heaven to the other."

THE SUNDAY CALLED SEPTUAGESIMA

(The seventieth day before the Octave of Easter)

OR THE THIRD SUNDAY BEFORE LENT

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

1 CORINTHIANS 9. 24–27.

KNOW ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

THE GOSPEL.

ST. MATTHEW 20. 1–16.

THE kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the market-place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their

way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

WEDNESDAY

THE EPISTLE.

2 CORINTHIANS 4. 3–12.

IF our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested

in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you.

THE GOSPEL.

ST. MARK 9. 30–37.

THEY went forth from thence, and passed through Galilee; and Jesus would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and were afraid to ask him. And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. If any man hath ears to hear, let him hear.

FRIDAY

THE EPISTLE.

2 CORINTHIANS 4. 13–18.

HAVING the same spirit of faith, according to that which is written, "I believed, and therefore did I speak"; we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God. Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

THE GOSPEL.

ST. MATTHEW 12. 30–37.

HE that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt and its fruit corrupt: for the tree is

known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

THE SUNDAY CALLED SEXAGESIMA

OR THE SECOND SUNDAY BEFORE LENT

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all that is adverse; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 CORINTHIANS 11. 19–31.

YE bear with the foolish gladly, being wise yourselves. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger

and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things which concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not.

THE GOSPEL. ST. LUKE 8. 4–15.

WHEN a great multitude came together, and they of every city resorted unto him, he spake by a parable: The sower went forth to sow his seed: and as he sowed, some fell by the way-side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundred-fold. As he said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that "seeing they may not see, and hearing they may not understand." Now the parable is this: The seed is the word of God. And those by the way-side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

WEDNESDAY

THE EPISTLE.

2 CORINTHIANS 1. 23–2. 11.

I CALL God for a witness upon my soul, that to spare you I forbare to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand. But I determined this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you. But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things. But to whom ye forgive anything, I forgive also: for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it in the person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

THE GOSPEL.

ST. MARK 4. 1–9.

AND again Jesus began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching, Hearken: Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the way-side, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirty-fold, and sixty-fold, and a hundred-fold. And he said, Who hath ears to hear, let him hear.

FRIDAY

THE EPISTLE.
2 CORINTHIANS 5. 11–15.

KNOWING therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. We are not again commending ourselves unto you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again.

THE GOSPEL.
ST. LUKE 17. 20–37.

BEING asked by the Pharisees, when the kingdom of God cometh, Jesus answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you. And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that "Noah entered into the ark," and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it "rained fire and brimstone from heaven," and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not "return back." Remember Lot's wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.

THE SUNDAY CALLED QUINQUAGESIMA

OR THE NEXT SUNDAY BEFORE LENT

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

THE EPISTLE.

1 CORINTHIANS 13. 1–13.

IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, "taketh not account of evil," rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even

as also I have been fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.

THE GOSPEL.

ST. LUKE 18. 31–43.

AND Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: and they shall scourge, and kill him: and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said. And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT, COMMONLY CALLED

ASH WEDNESDAY

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain

of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

¶ *The fast of Lent doth begin on Ash Wednesday, and continueth every day, except Sundays, until Easter, and this Collect is to be read every day in Lent unto Easter Eve after the Collect appointed for the Day. It will be read after the Quinquagesima Collect four days this week.*

FOR THE EPISTLE. JOEL 2. 12–17.

YET even now, saith the LORD, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth him of the evil. Who knoweth whether he will not turn and repent, and leave a blessing behind him, even a meal offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the old men, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the nations should rule over them: wherefore should they say among the peoples, Where is their God?

THE GOSPEL.
ST. MATTHEW 6. 16–21.

WHEN ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where

thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thine heart be also.

THURSDAY

FOR THE EPISTLE.

ISAIAH 38. 1–6.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

THE GOSPEL.

ST. MATTHEW 8. 5–13.

WHEN Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my boy lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my boy shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come "from the east and the west," and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the boy was healed in that hour.

FRIDAY

FOR THE EPISTLE. ISAIAH 58. 1–9.

CRY aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins. Yet they seek me daily, and delight to know my ways: as a nation that did righteousness, and forsook not the

ordinance of their God, they ask of me righteous ordinances, they delight to draw near unto God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find your own pleasure, and exact all your labours. Behold, ye fast for strife and contention, and to smite with the fist of wickedness: ye fast not this day so as to make your voice to be heard on high. Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward. Then shalt thou call, and the LORD will answer; thou shalt cry, and he shall say, Here I am.

THE GOSPEL.

ST. MATTHEW 5. 43–6. 6.

JESUS said to his disciples, Ye have heard that it was said, "Thou shalt love thy neighbour," and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore "shall be perfect," as your heavenly Father is perfect. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, "enter into thine inner chamber, and having shut thy door, pray" to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

SATURDAY

FOR THE EPISTLE.
ISAIAH 58. 9–14.

IF thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the LORD honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

THE GOSPEL. ST. MARK 6. 47–56.

WHEN even was come, the boat was in the midst of the sea, and Jesus alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

THE FIRST SUNDAY IN LENT

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly monitions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE.

2 CORINTHIANS 6. 1–10.

AND working together with him we intreat also that ye receive not the grace of God in vain (for he saith, "At an acceptable time I hearkened unto thee, And in a day of salvation did I succour thee": behold, now is "the acceptable time"; behold, now is "the day of salvation"): giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as "dying," and behold, "we live"; as "chastened, and not killed"; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL.

ST. MATTHEW 4. 1–11.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, "Man shall not live by bread alone,

but by every word that proceedeth out of the mouth of God." Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, "He shall give his angels charge concerning thee: And on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone." Jesus said unto him, Again it is written, "Thou shalt not tempt the Lord thy God." Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil leaveth him; and behold, angels came and ministered unto him.

MONDAY

FOR THE EPISTLE.
EZEKIEL 34. 1–16.

THUS saith the Lord GOD: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep? Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with rigour have ye ruled over them. And they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them. Therefore, ye shepherds, hear the word of the LORD: As I live, saith the Lord GOD, surely forasmuch as my sheep became a prey, and my sheep became meat to all the beasts of the field, because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and fed not my sheep; therefore, ye shepherds, hear the word of the LORD; Thus saith the Lord GOD: Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver

my sheep from their mouth, that they may not be meat for them. For thus saith the Lord GOD: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: and the fat and the strong I will destroy; I will feed them in judgement.

THE GOSPEL. ST. MATTHEW 25. 31–46.

WHEN the Son of man "shall come" in his glory, and "all the angels with him," then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And "these" shall go away "into eternal" punishment: "but the" righteous "into eternal life."

TUESDAY

FOR THE EPISTLE.

ISAIAH 55. 6–11.

SEEK ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

THE GOSPEL. ST. MATTHEW 21. 10–17.

WHEN Jesus was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, "My house shall be called a house of prayer": but ye make it "a den of robbers." And the blind and the lame came to him in the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna" to the son of David; they were moved with indignation, and said unto him, Hearest thou not what these are saying? And Jesus said unto them, Yea: did ye never read, "Out of the mouth of babes and sucklings thou hast perfected praise"? And he left them, and went forth out of the city to Bethany.

WEDNESDAY IN EMBER WEEK IN LENT

FOR THE EPISTLE.

I KINGS 19. 3–8.

AND Elijah arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of

water. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

THE GOSPEL.

ST. MATTHEW 12. 38–50.

THEN certain of the scribes and Pharisees answered Jesus, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as "Jonah was three days and three nights in the belly of the whale"; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation. While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

THURSDAY

FOR THE EPISTLE.

EZEKIEL 18. 1–19.

THE word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and

do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, and hath not wronged any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgement between man and man, hath walked in my statutes, and hath kept my judgements, to deal truly; he is just, he shall surely live, saith the Lord GOD. If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath wronged the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations: he shall surely die; his blood shall be upon him. Now, lo, if he beget a son, that seeth all his father's sins, which he hath done, and feareth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath wronged any, hath not taken aught to pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath withdrawn his hand from the poor, that hath not received usury nor increase, hath executed my judgements, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, behold, he shall die in his iniquity. Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

THE GOSPEL.

ST. JOHN 8. 31–47.

JESUS said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen

with my Father: and ye also do the things which ye heard from your father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God.

FRIDAY IN EMBER WEEK IN LENT

FOR THE EPISTLE.
EZEKIEL 18. 20–28.

THE soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord GOD: and not rather that he should return from his way, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? Are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

THE GOSPEL.

ST. JOHN 5. 1–15.

AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up thy bed, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made him whole.

SATURDAY IN EMBER WEEK IN LENT

THE EPISTLE.

I THESSALONIANS 5. 14–23.

WE exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; "abstain from every" form of "evil." And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

THE GOSPEL.

ST. MATTHEW 17. 1–9.

AFTER six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and

one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

THE SECOND SUNDAY IN LENT

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I THESSALONIANS 4. 1–8.

WE beseech you, brethren, and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For ye know what charge we gave you through the Lord Jesus. For this is the will of God, even your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honour, not in the passion of lust, even as "the Gentiles which know not God"; that no man transgress, and wrong his brother in the matter: because "the Lord is an avenger" in all these things, as also we forewarned you, and testified. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who "giveth his" Holy "Spirit unto you."

THE GOSPEL.
ST. MATTHEW 15. 21–28.

JESUS went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

MONDAY

FOR THE EPISTLE.
DANIEL 9. 15–19.

AND now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, let thine anger and thy fury, I pray thee, be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are round about us. Now therefore, O our God, hearken unto the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not; for thine own sake, O my God, because thy city and thy people are called by thy name.

THE GOSPEL.
ST. JOHN 8. 21–30.

JESUS said again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he

saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

TUESDAY

FOR THE EPISTLE.

I KINGS 17. 8–16.

THE word of the LORD came unto Elijah, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow woman was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith the LORD, the God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

THE GOSPEL.

ST. MATTHEW 23. 1–12.

THEN spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But

all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

WEDNESDAY

FOR THE EPISTLE.
ESTHER 13. 12–17.

MORDECAI made his prayer unto the Lord, and said, Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Haman. For I could have been content with good will for the salvation of Israel to kiss the soles of his feet. But I did this, that I might not prefer the glory of man above the glory of God: neither will I bow down unto any but to thee, which art my Lord, neither will I do it in pride. And now, O Lord, thou God and King, the God of Abraham, spare thy people: for their eyes are upon us to bring us to nought, and they desire to destroy the heritage, that hath been thine from the beginning. Despise not thy portion, which thou didst redeem out of the land of Egypt for thine own self. Hear my prayer, and be merciful unto thine inheritance: and turn our mourning into feasting, that we may live, O Lord, and sing praises to thy name: and destroy not the mouth of them that praise thee, O Lord..

THE GOSPEL.
ST. MATTHEW 20. 17–28.

AS Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up. Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father. And when the ten heard it,

they were moved with indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THURSDAY

FOR THE EPISTLE.
JEREMIAH 17. 5–10.

THUS saith the LORD: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and it is desperately sick: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings.

THE GOSPEL.
ST. JOHN 5. 30–47.

JESUS said unto the Jews, I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness that I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me

not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

FRIDAY

FOR THE EPISTLE.
GENESIS 37. 6–22.

JOSEPH spake and said unto his brethren, Hear, I pray you, this dream which I have dreamed: for behold, we were binding sheaves in the field and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father kept the saying in mind. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go now, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they are feeding the flock. And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father.

THE GOSPEL.

ST. MATTHEW 21. 33–46.

HEAR another parable: There was a man that was a householder, which "planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower," and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the Lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, "The stone which the builders rejected, The same was made the head of the corner: 'This was from the Lord, And it is marvellous in our eyes'"? Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

SATURDAY

FOR THE EPISTLE.

GENESIS 27. 6–40.

AND Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his

mother: and his mother made savoury meat, such as his father loved. And Rebekah took the goodly raiment of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God sent me good speed. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son Is as the smell of a field which the LORD hath blessed: And God give thee of the dew of heaven, And of the fatness of the earth, And plenty of corn and wine: Let peoples serve thee, And nations bow down to thee: Be lord over thy brethren, And let thy mother's sons bow down to thee: Cursed be every one that curseth thee, And blessed be every one that blesseth thee. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savoury meat, and brought it unto his father; and he said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with guile, and hath taken away thy blessing. And he said, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath

taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what then shall I do for thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, far away from the fatness of the earth shall be thy dwelling, Far away from the dew of heaven from above; And by thy sword shalt thou live, and thou shalt serve thy brother; And it shall come to pass when thou shalt break loose, That thou shalt shake his yoke from off thy neck.

THE GOSPEL. ST. LUKE 15. 11–32.

JESUS spake unto them this parable, saying, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid,

that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

THE THIRD SUNDAY IN LENT

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 5. 1–14.

BE ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, "an offering and a sacrifice" to God "for an odour of a sweet smell." But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ, and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness, and righteousness, and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reproved are made manifest by the light:

for everything that is made manifest is light. Wherefore he saith, Awake, thou that sleepest, And arise from the dead, And Christ shall shine upon thee.

THE GOSPEL.

ST. LUKE 11. 14–28.

JESUS was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, By Beelzebub the prince of the devils casteth he out devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out devils, then is the kingdom of God come upon you. When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first. And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

MONDAY

FOR THE EPISTLE.
2 KINGS 5. 1–15.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given victory unto Syria: he was also a mighty man of valour, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! then would he recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold now, I know that there is no God in all the earth, but in Israel.

THE GOSPEL. ST. LUKE 4. 16–30.

JESUS came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, "The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord." And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; but unto none of them was Elijah sent, but only " to Zarephath, in the land of Sidon, unto a woman that was a widow." And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

TUESDAY

FOR THE EPISTLE.
2 KINGS 4. 1–7.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead: and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two children to be bondmen. And Elisha said unto her, What shall I do for thee? tell me; what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out. And it came to pass, when the vessels were full,

that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

THE GOSPEL.

ST. MATTHEW 18. 15–22.

JESUS said to his disciples, If thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that "at the mouth of two witnesses or three every word may be established." And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

WEDNESDAY

FOR THE EPISTLE. EXODUS 20. 12–24.

HONOUR thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's. And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountains smoking: and when the people saw it, they trembled, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the LORD said unto Moses, Thus shalt thou say unto the children of Israel, Ye yourselves have seen that I have talked with you from heaven. Ye shall not make other gods with me; gods of silver, or gods of gold, ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee.

THE GOSPEL.
ST. MATTHEW 15. 1–20.

THEN there came to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, "Honour thy father and thy mother": and, "He that speaketh evil of father or mother, let him die the death." But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honour his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, "This people honoureth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men." And he called to him the multitude, and said unto them, Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit. And Peter answered and said, Declare unto us the parable. And he said, Are ye also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man: but to eat with unwashen hands defileth not the man.

THURSDAY

FOR THE EPISTLE.
JEREMIAH 7. 1–11.

THE word that came to Jeremiah from the LORD, saying, Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, the temple of the LORD, the temple of the LORD, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgement between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after

other gods to your own hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore. Behold ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith the LORD.

THE GOSPEL.

ST. JOHN 6. 27–35.

JESUS said unto his disciples, Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, "He gave them bread out of heaven to eat." Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

FRIDAY

FOR THE EPISTLE.

NUMBERS 20. 2–13.

THERE was no water for the congregation: and they assembled themselves together against Moses and against Aaron. And the people strove with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! And why have ye brought the assembly of the LORD into this wilderness, that we should die there, we and our cattle? And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces: and the glory of the LORD appeared unto them. And the LORD spake unto Moses, saying, Take the rod, and assemble the congregation, thou and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them

water out of the rock: so thou shalt give the congregation and their cattle drink. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And the LORD said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land that I have given them. These are the waters of Meribah or Strife; because the children of Israel strove with the LORD, and he was sanctified in them.

THE GOSPEL.

ST. JOHN 4. 5–42.

JESUS cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the

true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her waterpot, and went away into the city, and saith to the men, Come, see a man, which told me all things that ever I did; can this be the Christ? They went out of the city, and were coming to him. In the meanwhile the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour. And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

SATURDAY

FOR THE EPISTLE.

ISAIAH 1. 16–20.

WASH you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

THE GOSPEL.

ST. JOHN 8. 2–11.

EARLY in the morning Jesus came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a

woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

THE FOURTH SUNDAY IN LENT

(COMMONLY CALLED MID-LENT SUNDAY)

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

GALATIANS 4. 21–5. 1.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free; which is our mother. For it is written, "Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than of her which hath the husband." Now we, brethren, as Isaac was, are children of promise.

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the scripture? "Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son" of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman. With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

THE GOSPEL.

ST. JOHN 6. 1–14.

JESUS went away to the other side of the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, and there he sat with his disciples. Now the passover, the feast of the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley-loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

FOURTH WEEK IN LENT

MONDAY

FOR THE EPISTLE.

1 KINGS 3. 16–28.

THERE came two women, that were harlots, unto king Solomon, and stood before him. And the one woman said, Oh my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Fetch me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, Oh my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgement which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgement.

THE GOSPEL.

ST. JOHN 2. 13–25.

THE passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it was written, "The zeal of thine house shall eat me up." The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple; and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the

temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word that Jesus had said. Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

TUESDAY

FOR THE EPISTLE.

EXODUS 32. 7–14.

AND the LORD spake unto Moses, Go, get thee down; for thy people which thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which he said he would do unto his people.

THE GOSPEL.

ST. JOHN 7. 14–31.

WHEN it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a devil: who seeketh to kill thee? Jesus answered and said unto them, I did

one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgement. Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him.

WEDNESDAY

FOR THE EPISTLE.

EZEKIEL 36. 23–28.

I WILL sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

THE GOSPEL.

ST. JOHN 9. 1–38.

AND as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and

came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not. They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? how opened he thine eyes? He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on

the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him.

THURSDAY

FOR THE EPISTLE.
2 KINGS 4. 25–37.

SO she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite: run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed within her; and the LORD hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

THE GOSPEL.
ST. JOHN 5. 17–29.

JESUS answered the Jews and said, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God. Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the

Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

FRIDAY

FOR THE EPISTLE.
I KINGS 17. 17–24.

AND it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son! And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

THE GOSPEL.
ST. JOHN 11. 1–45.

NOW a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped

his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow disciples, Let us also go, that we may die with him. So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When

Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Many therefore of the Jews which came to Mary and beheld that which he did, believed on him.

SATURDAY

FOR THE EPISTLE.

ISAIAH 49. 8–15.

THUS saith the LORD, In an acceptable time have I answered thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and on all bare heights shall be their pasture. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my high ways shall be exalted. Lo, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have compassion upon his afflicted. But Zion said, the LORD hath forsaken me, and the LORD hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee.

THE GOSPEL.

ST. JOHN 8. 12–20.

AGAIN therefore Jesus spake unto the Jews, saying, I am the light of the world: he that followeth me

shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

THE FIFTH SUNDAY IN LENT

(COMMONLY CALLED PASSION SUNDAY)

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy family; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 9. 11–15.

CHRIST having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and of bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgres-

sions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.

THE GOSPEL.

ST. JOHN 8. 46–59.

JESUS said, Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God. The Jews answered and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore saith unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. They took up stones to cast at him: but Jesus hid himself, and went out of the temple.

MONDAY

FOR THE EPISTLE.

JONAH 3.

THE word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city, of three days'

journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, which he said he would do unto them; and he did it not.

THE GOSPEL.

ST. JOHN 7. 31–39.

OF the multitude many believed on Jesus; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come? Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive.

TUESDAY

FOR THE EPISTLE.

JONAH 4.

BUT it displeased Jonah exceedingly, and he was angry. And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish: for I knew that thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me;

for it is better for me to die than to live. And the LORD said, Doest thou well to be angry? Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry even unto death. And the LORD said, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I have pity on Nineveh, that great city; wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

THE GOSPEL. ST. JOHN 7. 1–13.

AFTER these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up yet unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode still in Galilee. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

WEDNESDAY

FOR THE EPISTLE.
LEVITICUS 19. 11–19.

YE shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely, so that thou profane the name of thy God: I am the LORD. Thou shalt not oppress thy neighbour, nor

rob him: the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgements: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother in thine heart: thou shalt surely rebuke thy neighbour, and not bear sin against him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. Ye shall keep my statutes.

THE GOSPEL.
ST. JOHN 10. 22–38.

IT was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, "I said, ye are gods"? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.

THURSDAY

FOR THE EPISTLE.
SONG OF THE THREE CHILDREN, 1–4, 12–22.

AND they walked in the midst of the fire, praising God, and blessing the Lord. Then Azarias stood, and prayed on this manner; and opening his mouth in the midst of the fire said, Blessed art thou, O Lord, thou God of our fathers, and worthy to be

praised; and thy name is glorified for evermore: for thou art righteous in all the things that thou hast done: yea, true are all thy works, and thy ways are right, and all thy judgements truth....Cause not thy mercy to depart from us, for the sake of Abraham, that is beloved of thee, and for the sake of Isaac thy servant, and Israel thy holy one; to whom thou didst promise, that thou wouldest multiply their seed as the stars of heaven, and as the sand that is upon the sea shore. For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to offer before thee, and to find mercy. Nevertheless in a contrite heart and a humble spirit let us be accepted; like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs; so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee, for they shall not be ashamed that put their trust in thee. And now we follow thee with all our heart, we fear thee, and seek thy face. Put us not to shame: but deal with us after thy kindness, and according to the multitude of thy mercy. Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be confounded; and let them be ashamed of all their power and might, and let their strength be broken; and let them know that thou art the Lord, the only God, and glorious over the whole world.

THE GOSPEL.

ST. JOHN 7. 40–53.

SOME of the multitude therefore, when they heard the words of Jesus, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh "of the seed of David," and "from Bethlehem," the village where David was? So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him. The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet. And they went every man unto his own house.

FRIDAY

FOR THE EPISTLE.
JEREMIAH 17. 12–17.

A GLORIOUS throne, set on high from the beginning, is the place of our sanctuary. O LORD, the hope of Israel, all that forsake thee shall be ashamed; they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise. Behold, they say unto me, Where is the word of the LORD? let it come now. As for me, I have not hastened from being a shepherd after thee; neither have I desired the woeful day; thou knowest: that which came out of my lips was before thy face. Be not a terror unto me: thou art my refuge in the day of evil.

THE GOSPEL. ST. JOHN 11. 47–54.

THE chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death. Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

SATURDAY

FOR THE EPISTLE.
JEREMIAH 18. 18–20.

THEN said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. Give heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember how I stood before thee to speak good for them, to turn away thy fury from them.

THE GOSPEL.
ST. JOHN 6. 53–71.

JESUS said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my

flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread that came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples when they heard this, said, This is a hard saying: who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father. Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

THE SUNDAY NEXT BEFORE EASTER

(COMMONLY CALLED PALM SUNDAY)

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen*.

THE EPISTLE.

PHILIPPIANS 2. 5–11.

HAVE this mind in you, which was also in Christ Jesus: who, being in the form of God, †set no store by an equality with God; but made himself of no account, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus "every knee should bow," of things in heaven, and things on earth, and things under the earth; and "that every tongue should confess" that "Jesus Christ is Lord," to the glory "of God" the Father.

THE GOSPEL.

ST. MATTHEW 27. 1–54.

NOW when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pontius Pilate the governor. Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I betrayed innocent blood. And they said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; And they gave them for the potter's field, as the Lord appointed me."

Now Jesus stood before the

governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus, which is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous person: see ye to it. And all the people answered, and said, His blood be on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified. Then the soldiers of the governor took Jesus into the Prætorium, and gathered unto him the whole cohort. And they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put it

upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews. And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross. And when they were come unto a place called Golgotha, that is to say, The place of a skull, they "gave him wine to drink" mingled with "gall": and when he had tasted it, he would not drink. And when they had crucified him, they "parted his garments among them, casting lots": and they sat and watched him there. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then are there crucified with him two robbers, one on the right hand, and one on the left. And they that passed by railed on him, "wagging their heads," and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. He is King of Israel; let him now come down from the cross, and we will believe on him. "He trusted on God; let him deliver him" now, "if he desireth him": for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, "My God, my God, why hast thou forsaken me?" And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a spunge, and filled it "with vinegar," and put it on a reed, and "gave him to

drink." And the rest said, Let be; let us see whether Elijah cometh to save him. And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.

MONDAY BEFORE EASTER

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.
ISAIAH 63. 1–19.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my fury; and their life-blood is sprinkled upon my garments, and I have

stained all my raiment. For the day of vengeance was in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me. And I trod down the peoples in mine anger, and made them drunk in my fury, and I poured out their life-blood on the earth.

I will make mention of the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us; and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely, they are my people, children that will not deal falsely: so he was their saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and grieved his holy spirit: therefore he was turned to be their enemy, and himself fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy spirit in the midst of them? that caused his glorious arm to go at the right hand of Moses? that divided the water before them, to make himself an everlasting name? that led them through the depths, as an horse in the wilderness, that they stumbled not? As the cattle that go down into the valley, the spirit of the LORD caused them to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal and thy mighty acts? the yearning of thine †heart and thy compassions are restrained toward me. For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O LORD,

art our father; our redeemer from everlasting is thy name. O LORD, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. Thy holy people possessed it but a little while: our adversaries have trodden down thy sanctuary. We are become as they over whom thou never barest rule; as they that were not called by thy Name.

THE GOSPEL.

ST. MARK 14. 1–72.

AFTER two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take Jesus with subtilty and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him up unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And when it was evening he cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall deliver me up, even he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

And as they were eating he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my "blood of the new covenant," which is poured out for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God. And when they had sung a hymn they went out unto the mount of Olives. And Jesus saith unto them, All ye shall be caused to stumble: for it is written, "I will smite the shepherd, and the sheep shall be scattered abroad." Howbeit after I am raised up, I will go before you into Galilee. But Peter said unto him, Al-

though all shall be caused to stumble, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, "My soul is exceeding sorrowful" even unto death: abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners. Arise, let us be going; lo, he that betrayeth me is at hand.

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that delivered him up had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi, Rabbi; and kissed him much. And they laid hands on him, and

took him. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and with staves to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled. And they all left him, and fled. And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they laid hold on him; but he left the linen cloth, and fled naked. And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole council sought for witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and "ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven." And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and

the officers received him with blows of their hands. And as Peter was beneath in the court there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. And the maid saw him, and began again to say to them that stood by, This is one of them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilæan. But he began to curse and to swear, I do not know this man of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ISAIAH 50. 5–11.

THE Lord GOD hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore have I not been confounded: therefore have I set my face

like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the LORD, that obeyeth the voice of his servant; though he walketh in darkness, and hath no light, let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that gird yourselves about with firebrands: walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

THE GOSPEL.

ST. MARK 15. 1–39.

AND straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled. Now at the feast he used to release unto them one prisoner, whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And Pilate again answered, and said unto them, What then shall I do unto him

whom ye call the King of the Jews? And they cried out again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away within the court, which is called the Prætorium; and they call together the whole cohort. And they clothe him with purple, and plaiting a crown of thorns, they put it on him: and they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him. And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he would not take it. And they crucify him, "and part his garments among them, casting lots upon them," what each should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two robbers; one on his right hand, and one on his left. And they that passed by railed on him, "wagging their heads," and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him cast the same in his teeth.

And when the sixth hour was

come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, "My God, my God, why hast thou forsaken me?" And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran and filled a spunge full of "vinegar," and put it on a reed, and "gave him to drink," saying, Let be; let us see whether Elijah cometh to take him down. And Jesus uttered a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was a son of God.

WEDNESDAY BEFORE EASTER

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 9. 18–28.

EVEN the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, "This is the blood of the covenant, which God commanded to you-ward." Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according

to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgement; so Christ also, having been once offered to "bear the sins of many," shall appear a second time, apart. from sin, to them that wait for him, unto salvation.

THE GOSPEL.

ST. LUKE 22. 1–71.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the scribes sought how they might put Jesus to death; for they feared the people. And Satan entered into Judas who was called Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him up unto them. And they were glad, and covenanted to give him money. And he consented, and sought opportunity to deliver him up unto them in the absence of the multitude. And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house

whereinto he goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new "covenant" in my "blood," even that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing. And there arose also a contention among them, which of them is accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed

unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. And he said unto him, Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, That this that is written must be fulfilled in me, "And he was reckoned with the transgressors": for that which concerneth me hath fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was parted from them about a stone's throw; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation. While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to

kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? And a certain one of them smote the servant of the high priest, and struck off his right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness. And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, This man also was with him. But he denied, saying, Woman, I know him not. And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out, and wept bitterly. And the men that held Jesus mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophesy: who is it that struck thee? And many other things spake they against him, reviling him. And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council,

saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall "the Son of man be seated at the right hand of the power of God." And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

THURSDAY BEFORE EASTER

(COMMONLY CALLED MANDATE OR MAUNDY THURSDAY)

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 11. 23–26.

I HAVE received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new "covenant" in my "blood": this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

THE GOSPEL.

ST. LUKE 23. 1–49.

THE whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is

Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days. Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some sign done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves. And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. But they cried out all together, saying, Away with this man, and release unto us Barabbas: one who for a certain insurrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, Crucify, crucify him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. But they

were instant with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will. And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin "to say to the mountains, Fall on us; and to the hills, Cover us." For if they do these things in the green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And when they came unto the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. And Jesus said, Father, forgive them; for they know not what they do. And "parting his garments among them, they cast lots." And the people stood "beholding." And the rulers also "scoffed at him," saying, He saved others; let him save himself, if this is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him "vinegar," and saying, If thou art the King of the Jews, save thyself. And there was a superscription over him, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our

deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing: and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, "into thy hands I commend my spirit": and having said this, he gave up the ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all his "acquaintance," and the women that followed with him from Galilee, "stood afar off," seeing these things.

GOOD FRIDAY

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee, in the unity of the same Spirit, ever one God, world without end. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death

of a sinner, but rather that he should be converted and live: Have mercy upon all that know thee not, or who have gone astray, and take from them all ignorance, hardness of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy fold, that they may be saved among the remnant of the true Israelites, and become one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 10. 1–25.

THE law having a shadow of the good things to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins? But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, "Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; In whole burnt-offerings and sacrifices for sin thou hadst no pleasure: Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God." Saying above, "Sacrifices and offerings and whole burnt-offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein" (the which are offered according to the law), "then" hath he said, "Lo, I am come to do thy will." He taketh away the first, that he may establish the second. By which "will" we have been sanctified through "the offering of the body" of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins for ever, "sat down on the right hand of God"; from henceforth expect-

ing "till his enemies be made the footstool of his feet." For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us: for after he hath said, "This is the covenant that I will make" with them "After those days, saith the Lord; I will put my laws on their heart, And upon their mind also will I write them"; then saith he, "And their sins and their iniquities will I remember no more." Now where remission of these is, there is no more offering for sin.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having "a great priest over the house of God"; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love, and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.

THE GOSPEL. ST. JOHN 19. 1–37.

PILATE therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple robe; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, We have a law, and by

that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore delivered he him up unto them to be crucified. They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written. The soldiers therefore, when they

had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, "They parted my garments among them, And upon my vesture they did cast lots." These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, "I thirst." There was set there a vessel full of vinegar: so they put a spunge full of the "vinegar" upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit. The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, "A bone of him shall not be broken." And again, another scripture saith, "They shall look on him whom they pierced."

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I ST. PETER 3. 17–22.

IT is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ; who is "on the right hand of God," having gone into heaven; angels and authorities and powers being made subject unto him.

THE GOSPEL.

ST. MATTHEW 27. 57–66.

WHEN even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the

tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre. Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Take a guard: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

EASTER DAY

¶ † *In the Morning afore Mattins, the people being assembled in the Church, these Anthems shall be first solemnly sung or said, instead of one of the opening sentences of Scripture. They may also be said or sung after the third Collect at Morning or Evening Prayer on each or any of the next seven days.*

CHRIST our "passover hath been sacrificed" for us: wherefore let us keep the feast,

Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. Alleluia. Alleluia.

1 COR. 5. 7, 8.

CHRIST being raised from the dead dieth no more: death no more hath dominion over him.

For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God.

Even so reckon ye also yourselves to be dead unto sin: but alive unto God in Christ Jesus. Alleluia. Alleluia. ROM. 6. 9–11.

CHRIST hath been raised from the dead: the first-fruits of them that are asleep.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: so also in Christ shall all be made alive. Alleluia. Alleluia. 1 COR. 15. 20–22.

℣. The Lord is risen from the tomb:
℟. Who for our sakes hung upon the cross.
℣. Let us shew forth to all nations the glory of God:
℟. And among all peoples his wonderful work.

Let us pray.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the cross; and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

¶ *Mattins will at once follow, beginning with the versicle* O Lord, open thou our lips.

¶ *If in any Church the Holy Communion be more than once celebrated on Easter Day, the foregoing Collect with this Epistle and Gospel may be used at the earlier Communion. This Collect may also be used on any day during the next seven days.*

THE EPISTLE.

HEBREWS 13. 20, 21.

NOW the God of peace, who "brought again" from the dead the great "shepherd of the sheep" "with the blood of the eternal covenant," even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

THE GOSPEL.

ST. MARK 16. 1–7.

WHEN the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

¶ *This Gospel may be used any day, as an alternative, in Easter Week.*

EASTER DAY.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace, †before we ask, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

COLOSSIANS 3. 1–7 or 1–4.

IF ye then were raised together with Christ, seek the things that are above, where Christ is, "seated on the right hand of God." Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things.

THE GOSPEL.

ST. JOHN 20. 1–10.

ON the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and

we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying; and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

MONDAY IN EASTER WEEK

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace, †before we ask, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 10. 34–43.

PETER opened his mouth, and said, Of a truth I perceive that "God is no respecter of persons": but in every nation he that feareth him, and worketh righteousness, is acceptable to him. "The word which he sent unto" the children of "Israel, preaching good tidings of peace" by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from

Galilee, after the baptism which John preached; even Jesus of Nazareth, how that "God anointed him with the" Holy "Spirit" and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, "hanging him on a tree." Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

THE GOSPEL.

ST. LUKE 24. 13–35.

BEHOLD, two of his disciples were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou sojourn alone in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is

now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not out heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

TUESDAY IN EASTER WEEK

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace, † before

we ask, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 13. 26–41.

BRETHREN, children of the stock of Abraham, and those among you that fear God, to us is "the word" of this salvation "sent forth." For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, "Thou art my Son, this day have I begotten thee." And as concerning that he raised him up from the dead, now no more to return to "corruption," he hath spoken on this wise, "I will give you the holy and sure blessings of David." Because he saith also in another psalm, "Thou wilt not give thy Holy One to see corruption." For "David," after he had in his own generation served the counsel of God, fell on sleep, and was laid "unto his fathers," and saw corruption: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon

you which is spoken in the prophets; "Behold, ye despisers, and wonder, and perish; For I work a work in your days," A work "which ye shall in no wise believe, if one declare it unto you."

THE GOSPEL.

ST. LUKE 24. 36–48.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them. And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things.

WEDNESDAY IN EASTER WEEK

FOR THE EPISTLE.

ACTS 3. 12–19.

PETER said unto the people, Ye men of Israel, "the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant" Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto

you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out.

An alternative Epistle for any day in Easter Week.

1 CORINTHIANS 5. 6–8.

YOUR "glorying" is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our "passover" also "hath been sacrificed," even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

THE GOSPEL.

ST. JOHN 21. 1–14.

AFTER these things Jesus manifested himself to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little

boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

THURSDAY IN EASTER WEEK

FOR THE EPISTLE.
ACTS 8. 26–40.

AN angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this, "He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth: In his humiliation his judgement was taken away: His generation who shall de-

clare? For his life is taken from the earth." And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

THE GOSPEL.

ST. JOHN 20. 11–18.

MARY was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

FRIDAY IN EASTER WEEK

THE EPISTLE.

I ST. PETER 3. 18–22.

CHRIST suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ; who is "on the right hand" of God, having gone into heaven; angels and authorities and powers being made subject unto him.

THE GOSPEL.

ST. MATTHEW 28. 16–20.

THE eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

SATURDAY IN EASTER WEEK

THE EPISTLE. I ST. PETER 2. 1–10.

PUTTING away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if "ye have tasted that the Lord is gracious": unto whom coming, a living "stone," "rejected" indeed of men, but with God "elect, precious," ye also, as living

stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, "Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall not be put to shame." For you therefore which believe is the preciousness: but for such as disbelieve, "The stone which the builders rejected, The same was made the head of the corner"; and "A stone of stumbling, and a rock of offence"; for they "stumble" at the word, being disobedient: whereunto also they were appointed. But ye are "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies" of him who called you out of darkness into his marvellous light: which in time past were "no people," but now are "the people of God": who had "not obtained mercy," but now "have obtained mercy."

THE GOSPEL. ST. JOHN 20. 1–9.

NOW on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

THE FIRST SUNDAY AFTER EASTER

(COMMONLY CALLED LOW SUNDAY)

THE COLLECT.

ALMIGHTY Father, who for our redemption didst give thine only-begotten Son to the death of the cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin that we may evermore live with him in the joy of his resurrection; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I. ST. JOHN 5. 4–12.

WHATSOEVER is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.

THE GOSPEL.

ST. JOHN 20. 19–23.

WHEN it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when

he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

WEDNESDAY

THE EPISTLE.

I CORINTHIANS 15. 12–23.

NOW if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable. But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.

THE GOSPEL.

ST. MARK 16. 9–13.

NOW when Jesus was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils. She went and told them that had been with him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved. And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. And they went away and told it unto the rest: neither believed they them.

FRIDAY

THE EPISTLE.

HEBREWS 13. 17–21.

OBEY them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you. Pray for us: for we are persuaded that we have a good

conscience, desiring to live honestly in all things. And I exhort you the more exceedingly to do this, that I may be restored to you the sooner. Now the God of peace, who "brought again" from the dead the great "shepherd of the sheep" "with the blood of the eternal covenant," even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

THE GOSPEL. ST. MATTHEW 28. 8–15.

THEY departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me. Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

THE SECOND SUNDAY AFTER EASTER

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

1 ST. PETER 2. 19–25.

THIS is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it

patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who "did no sin, neither was guile found in his mouth": who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who "his own self bare" our "sins" in his own body upon the tree, that we, having died unto sins, might live unto righteousness; by whose "stripes ye were healed." For ye were "going astray like sheep"; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL.

ST. JOHN 10. 11–16.

JESUS said, I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also must I lead, and they shall hear my voice; and there shall be one flock, "one shepherd."

WEDNESDAY

THE EPISTLE.

1 ST. PETER 1. 17–25.

IF "ye call on him as Father," who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that "ye were redeemed," "not" with corruptible things, "with silver" or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the founda-

tion of the world, but was manifested at the end of the times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word "of God, which liveth and abideth." For "All flesh is" as "grass, And all the glory" thereof "as the flower of grass. The grass withereth, and the flower falleth: But the word of the Lord abideth for ever." And this is "the word of good tidings that was preached" unto you.

THE GOSPEL.
ST. LUKE 24. 1–12.

ON the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. And these things appeared in their sight as idle talk; and they disbelieved them. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

FRIDAY

THE EPISTLE.
ROMANS 5. 18–21.

AS through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

THE GOSPEL.

ST. MATTHEW 9. 14–17.

THEN come to Jesus the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

THE THIRD SUNDAY AFTER EASTER

THE COLLECT.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may †carefully avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I ST. PETER 2. 11–17.

BELOVED, I beseech you as "sojourners and pilgrims," to abstain from fleshly lusts, which war against the soul; having your behaviour honourable among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works which they behold, glorify God "in the day of visitation." Be subject to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloke of wickedness, but as bondservants of God. Honour all men. Love the brotherhood. "Fear God." Honour "the king."

THE GOSPEL. ST. JOHN 16. 16–22.

JESUS said to his disciples, A little while, and ye behold me no more; and again a little while, and ye shall see me. Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and "your heart shall rejoice," and your joy no one taketh away from you.

WEDNESDAY

THE EPISTLE.
1 ST. JOHN 2. 1–8.

MY little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world. And hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked. Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth.

THE GOSPEL.
ST. JOHN 3. 25–36.

THERE arose a questioning on the part of John's disciples with a

Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

FRIDAY

THE EPISTLE.
I THESSALONIANS 5. 5–11.

YE are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, "putting on the breastplate" of faith and love; and "for a helmet," the hope of "salvation." For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

THE GOSPEL. ST. JOHN 12. 44–50.

JESUS cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

THE FOURTH SUNDAY AFTER EASTER

THE COLLECT.

ALMIGHTY God, †who dost make the minds of all faithful men to be of one will; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ST. JAMES 1. 17–21.

EVERY good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures. Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.

THE GOSPEL.

ST. JOHN 16. 5–15.

JESUS said unto his disciples, Now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convince the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath

been judged. I have yet many things to say unto you, but ye are not able to bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

WEDNESDAY

THE EPISTLE.

ST. JAMES 2. 1–13.

MY brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; are ye not divided in your mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement seats? Do they not blaspheme the honourable name by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, "Thou shalt love thy neighbour as thyself," ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, "Do not commit adultery," said also, "Do not kill." Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For judgement is without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

THE GOSPEL.

ST. JOHN 17. 11–15.

JESUS, looking upon his disciples, said, Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world,

that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

FRIDAY

THE EPISTLE. ST. JAMES 2. 24–26.

YE see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

THE GOSPEL. ST. JOHN 13. 33–36.

LITTLE children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.

THE FIFTH SUNDAY AFTER EASTER

(COMMONLY CALLED ROGATION SUNDAY)

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ST. JAMES 1. 22–27.

BE ye doers of the word, and not hearers only, deluding your own selves. For if any one be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh

into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL.

ST. JOHN 16. 23–33.

VERILY, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled. These things have I spoken unto you in parables: the hour cometh, when I shall no more speak unto you in parables, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no parable. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

MONDAY

THE COLLECT.

O ALMIGHTY God, who hast promised that summer and winter, seed time and harvest shall never cease: and that they who seek first thy kingdom and thy righteousness, shall obtain all things necessary for their bodily sustenance; Look mercifully upon the earth, now covered with the fruit of thy bounty, and grant us such favourable weather, that in due time we may reap the increase thereof to the glory of thy holy name, the relief of them that are needy, and the supply of our own necessities: through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ST. JAMES 5. 16–20.

CONFESS your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man of like nature with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and "shall cover" a multitude "of sins."

THE GOSPEL.

ST. LUKE 11. 5–13.

JESUS said unto his disciples, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him,

because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

TUESDAY

THE COLLECT.

ALMIGHTY God, Lord of heaven and earth, who dost cause thy sun to rise on the evil and on the good, and sendest rain upon the just and upon the unjust; We beseech thee favourably to behold thy people who call upon thee, and to send thy blessing down from heaven to give us a fruitful season, that we who are constantly receiving of thy goodness, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.
ISAIAH 55. 6–11.

SEEK ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not

thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

THE GOSPEL.

ST. MARK 12. 41–44.

JESUS sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

VIGIL OF THE ASCENSION

THE COLLECT.

GRANT, we beseech thee, Almighty God, that the thoughts of our hearts may thither tend whither thine only-begotten Son, in whose honour we celebrate the coming festival, hath entered in: so that as we ascend thither by faith our whole life may be in heaven, and we may at last reflect his glory, and be transformed into his likeness; through the same Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 4. 32–35.

THE multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of our Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the

things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

THE GOSPEL.

ST. JOHN 17. 1–11.

JESUS lifting up his eyes to heaven said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS I. 1–11.

THE former treatise I made, O Theophilus, concerning all that Jesus began both to do and teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: to whom he also shewed himself alive after his passion by many sure proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath appointed by his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

THE GOSPEL.

ST. MARK 16. 14–20.

JESUS was manifested unto the eleven as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole

creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. So then the Lord Jesus, after he had spoken unto them, "was received up into heaven," and "sat down at the right hand of God." And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.

¶ *The Collect, Epistle and Gospel for Ascension Day shall be used on the two days following unless another Collect, Epistle and Gospel are provided.*

THE SUNDAY AFTER ASCENSION DAY

THE COLLECT.

O KING of glory, Lord of Hosts, who hast ascended with great triumph above the heavens; We beseech thee, leave us not comfortless; but send to us from the Father according to thy promise the spirit of truth to comfort us, and exalt us unto the same place whither thou, O Lord, art gone before, who livest and reignest with the Father in the unity of the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

1 ST. PETER 4. 7–11.

THE end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for "love covereth" a multitude "of sins": using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God: if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

THE GOSPEL.

ST. JOHN 15. 26–16. 4.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that, when their hour is come, ye may remember them, how that I told you.

VIGIL OF PENTECOST

THE COLLECT.

O GOD, who by the mystery of this day's festival dost sanctify thy universal Church in every race and nation; Shed abroad throughout the whole world the gift of the Holy Spirit; that the work wrought by divine goodness at the first preaching of the Gospel may now also be extended among believing hearts; through Jesus Christ our Lord, who liveth with thee, in the unity of the same Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 19. 1–8.

IT came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? and they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord

Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.

THE GOSPEL.

ST. JOHN 14. 15–21.

JESUS said unto his disciples, If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

WHITSUNDAY

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 2. 1–11.

WHEN the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where

they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galilæans? And how hear we, every man in our own language wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God.

THE GOSPEL.

ST. JOHN 14. 23–31.

JESUS said, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said unto you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much

with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

MONDAY IN WHITSUN WEEK

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 10. 34–48.

THEN Peter opened his mouth, and said, Of a truth I perceive that "God is no respecter of persons": but in every nation he that feareth him, and worketh righteousness, is acceptable to him. "The word which he sent unto" the children of "Israel," "preaching good tidings of peace" by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that "God anointed" him "with the" Holy "Spirit" and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, "hanging him on a tree." Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that be-

lieveth on him shall receive forgiveness of sins.

While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

THE GOSPEL.

ST. JOHN 3. 16–21.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only-begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

TUESDAY IN WHITSUN WEEK

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.
ACTS 8. 14–17.

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit.

THE GOSPEL.
ST. JOHN 10. 1–10.

VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not but that he may steal, and kill, and destroy: I came that they might have life, and may have it abundantly.

EMBER WEDNESDAY

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we who celebrate the solemnity of the gift of the Holy Spirit, may be kindled with heavenly desires, and thirst for the fountain of life, through Jesus Christ our Lord, who liveth and reigneth with thee in the

unity of the same Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 12. 4–11.

THERE are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healing, in the one Spirit; and to another working of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

¶ *The above is an alternative Epistle for any day in Whitsun Week.*

THE GOSPEL.

ST. JOHN 6. 44–51.

NO man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, "And they shall all be taught of God." Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

¶ *The above is an alternative Gospel for any day in Whitsun Week.*

THURSDAY IN WHITSUN WEEK

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 8. 5–8.

PHILIP went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

THE GOSPEL.

ST. LUKE 9. 1–6.

JESUS called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

EMBER FRIDAY

THE COLLECT.

O GOD, who gavest the Holy Spirit to thine apostles, vouchsafe a good effect to thy people's devout prayer; that as thou hast given them

faith, thou mayest also bestow on them peace, through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 2. 22–28.

PETER said, Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. For David saith concerning him, "I beheld the Lord always before my face; For he is on my right hand, that I should not be moved: Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: Because thou wilt not leave my soul in hell, Neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance."

THE GOSPEL.

ST. LUKE 5. 17–26.

IT came to pass on one of those days, that Jesus was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the house top, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he saith, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus perceiving their reasonings,

answered and said unto them, Why reason ye in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

EMBER SATURDAY

THE COLLECT.

O GOD, who wast pleased to send on the disciples of Christ thy son the Holy Spirit, the Comforter, in the burning fire of thy love; Grant to thy people to be fervent in the unity of faith; that evermore abiding in thee they may be found both steadfast in faith and active in work: through the same our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the same Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 13. 44–52.

THE next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, "I have set thee for a light of the Gentiles, That thou shouldest be for salvation unto the uttermost part of the earth." And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed. And the word of the

Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Spirit.

THE GOSPEL.

ST. LUKE 4. 38–43.

AND Jesus rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them. And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ. And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

TRINITY SUNDAY

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that by our steadfastness in this faith we may evermore be defended from all that is adverse, who livest and reignest, one God, world without end. *Amen*.

FOR THE EPISTLE.

REVELATION 4. 1–11.

AFTER these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of "a trumpet" speaking with me, one saying, "Come up" hither, and I will shew thee the "things which must come to pass hereafter." Straightway I was in the Spirit: and behold, there was a throne set in heaven, and "one sitting upon the throne"; and he that sat was to look upon like a jasper stone and a sardius: and there was "a rainbow round about the throne," like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne "proceed lightnings and voices" and "thunders." And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea "like unto crystal"; "and in the midst of the throne," and "round about the throne, four living creatures full of eyes" before and behind. And "the first" creature was like "a lion," "and the second" creature like "a calf," "and the third" creature had "a face" as "of a man," "and the fourth" creature was like a flying "eagle." And the four living creatures, having "each one of them six wings," are "full of eyes round about" and within: and they have no rest day and night, saying, "Holy, holy, holy, is the Lord God, the Almighty," which was and "which is" and which is to come. And when the living creatures shall give glory and honour and thanks to him "that sitteth on the throne, to him that liveth for ever" and ever, the four and twenty elders shall fall down before him "that sitteth on the throne," and shall worship him "that liveth for ever" and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because

of thy will they came into being, and were created.

THE GOSPEL.

ST. JOHN 3. 1–15.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto Jesus by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life.

IN THE WEEK AFTER TRINITY SUNDAY

THURSDAY

(COMMONLY CALLED CORPUS CHRISTI)

THE COLLECT.

O GOD, who in this wonderful sacrament hast left unto us a perpetual memorial of thy passion; Grant us, we beseech thee, so to venerate the sacred mysteries of thy body and thy blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 11. 23–29.

I RECEIVED of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new "covenant" in my "blood": this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body.

THE GOSPEL.

ST. JOHN 6. 53–58.

JESUS said to his disciples, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever.

THE FIRST SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may

please thee, both in will and deed; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I ST. JOHN 4. 7–21.

BELOVED, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

THE GOSPEL.

ST. LUKE 16. 19–31.

THERE was a certain rich man, and he was clothed in purple and fine linen, living in mirth and splendour every day:

and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

WEDNESDAY

THE EPISTLE.

2 ST. PETER 1. 16–21.

WE did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there was brought such a voice to him by the majestic glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard brought out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more

sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever was brought by the will of man: but men spake from God, being moved by the Holy Spirit.

THE GOSPEL.

ST. MATTHEW 5. 17–20.

JESUS said to his disciples, Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

THE SECOND SUNDAY AFTER TRINITY

THE COLLECT.

O LORD, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I ST. JOHN 3. 13–24.

MARVEL not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with tongue; but in deed and truth. Hereby shall we know

that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

THE GOSPEL.

ST. LUKE 14. 15–24.

WHEN one of them that sat at meat with Jesus said unto him, Blessed is he that shall eat bread in the kingdom of God, Jesus said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And that servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THIRD SUNDAY AFTER TRINITY

WEDNESDAY

THE EPISTLE.

EPHESIANS 4. 17–24.

THIS I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.

THE GOSPEL.

ST. MATTHEW 21. 23–27.

WHEN Jesus was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

THE THIRD SUNDAY AFTER TRINITY

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I ST. PETER 5. 5–11.

ALL of you gird yourselves with humility, to serve one another: for "God resisteth the proud, and giveth grace to the humble." Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; "casting" all "your anxiety upon" him, because he careth

for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are being accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. To him be the dominion for ever and ever. Amen.

THE GOSPEL.

ST. LUKE 15. 1–10.

NOW all the publicans and sinners were drawing near unto Jesus for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

WEDNESDAY

THE EPISTLE.

2 TIMOTHY 4. 17, 18.

THE Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered "out of the mouth of the lion." The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

THE GOSPEL.

ST. MATTHEW 5. 25–30.

AGREE with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing. Ye have heard that it was said, "Thou shalt not commit adultery": but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

THE FOURTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 8. 18–23.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason

of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

THE GOSPEL.
ST. LUKE 6. 36–42.

BE ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his master: but every one when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

WEDNESDAY

THE EPISTLE.
1 ST. JOHN 2. 3–6.

HEREBY know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.

THE GOSPEL.

ST. MATTHEW 17. 10–18.

HIS disciples asked Jesus saying, Why say the scribes that Elijah must first come? And he answered and said, "Elijah" indeed cometh, and "shall restore" all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist. And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for ofttimes he falleth into the fire, and ofttimes into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour.

THE FIFTH SUNDAY AFTER TRINITY

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

1 ST. PETER 3. 8–15.

BE ye all likeminded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, "He that would love life, And see good days, Let him refrain his tongue from evil, And his lips that they speak no guile: And let him turn away from evil, and do good; Let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, And his ears unto their supplication: But the face of the Lord is upon them that do evil." And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed are ye: and "fear not their fear, neither be troubled"; but "sanctify" in your hearts Christ as "Lord."

THE GOSPEL.

ST. LUKE 5. 1–11.

IT came to pass, while the multitude pressed upon Jesus and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him that he would put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.

WEDNESDAY

THE EPISTLE.

I TIMOTHY 2. 1–7.

I EXHORT therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony

to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

THE GOSPEL.

ST. LUKE 8. 22–25.

IT came to pass on one of those days, that Jesus entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

THE SIXTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee; that we, loving thee in all and above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 6. 3–11.

ARE ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead

dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once for all: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

THE GOSPEL.

ST. MATTHEW 5. 20–24.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Ye have heard that it was said to them of old time, "Thou shalt not kill"; and whosoever shall kill, shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

WEDNESDAY

THE EPISTLE.

1 ST. JOHN 2. 21–25.

I HAVE not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he promised us, even the life eternal.

THE GOSPEL.

ST. MARK 10. 17–21.

AS Jesus was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness," Do not defraud, "Honour

thy father and mother." And he said unto him, Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

THE SEVENTH SUNDAY AFTER TRINITY

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 6. 19–23.

I SPEAK after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

THE GOSPEL.

ST. MARK 8. 1–9.

IN those days, when there was again a great multitude, and they had nothing to eat, Jesus called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. And his disciples answered him, Whence shall one be able to satisfy these men with bread here in a desert place? And he asked

them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also before them. And they did eat, and were satisfied: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away.

WEDNESDAY

THE EPISTLE.

ROMANS 8. 1–6.

THERE is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace.

THE GOSPEL.

ST. MATTHEW 12. 1–8.

AT that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat "the shewbread," which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, "I desire mercy, and not sacrifice," ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

THE EIGHTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 8. 12–17.

BRETHREN, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

THE GOSPEL.

ST. MATTHEW 7. 15–21.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

WEDNESDAY

THE EPISTLE.

ROMANS 5. 8–11.

GOD commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

THE GOSPEL.

ST. MARK 9. 38–48.

JOHN saith unto Jesus, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where "their worm dieth not, and the fire is not quenched."

THE NINTH SUNDAY AFTER TRINITY

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot exist without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 10. 1–13.

BRETHREN, I would not have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all

baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for "they were overthrown in the wilderness." Now in these things they became figures of us, to the intent we should not "lust after" evil things, as they also "lusted." Neither be ye idolaters, as were some of them; as it is written, "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of figure; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

THE GOSPEL.

ST. LUKE 16. 1–9.

JESUS said unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render in the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And

he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the steward of unrighteousness because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

WEDNESDAY

THE EPISTLE.

ROMANS 6. 16–18.

KNOW ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.

THE GOSPEL.

ST. LUKE 16. 10–15.

HE that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.

THE TENTH SUNDAY AFTER TRINITY

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord,

who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 12. 1–11.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, "Jesus is anathema"; and no man can say "Jesus is the Lord," but in the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

THE GOSPEL. ST. LUKE 19. 41–47.

AND when Jesus drew nigh, he saw the city and wept over it, saying, O that thou hadst known in this day, even thou, the things which belong unto peace!—but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and "shall dash thee to the ground, and thy children" within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he entered into the temple, and began to cast out them that sold, saying unto them, It is written, "And my house shall be a house of prayer": but ye have made it "a den of robbers." And he was teaching daily in the temple.

WEDNESDAY

THE EPISTLE.

I CORINTHIANS 15. 39–46.

ALL flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, The first "man" Adam "became a living soul." The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual.

THE GOSPEL.

ST. LUKE 21. 34–36.

BUT take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as "a snare": for so shall it come "upon" all "them that dwell on" the face of all "the earth." But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

THE ELEVENTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 15. 1–11.

NOW I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast except ye believed in vain. For

I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then it be I or they, so we preach, and so ye believed.

THE GOSPEL.

ST. LUKE 18. 9–14.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

TWELTH SUNDAY AFTER TRINITY

WEDNESDAY

THE EPISTLE.

1 CORINTHIANS 6. 15–20.

KNOW ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, "The twain," saith he, "shall become one flesh." But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

THE GOSPEL. ST. LUKE 18. 1–8.

JESUS spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is long-suffering over them? I say unto you, that he will avenge them speedily.

THE TWELFTH SUNDAY AFTER TRINITY

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving † unto us that which our prayer dare not presume to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 CORINTHIANS 3. 4–9.

SUCH confidence have we through Christ to Godward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God;

who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face "of Moses" for "the glory of his face"; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory.

THE GOSPEL.

ST. MARK 7. 31–37.

JESUS went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

WEDNESDAY

THE EPISTLE.

2 CORINTHIANS 4. 5–11.

WE preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the

dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.

THE GOSPEL.

ST. MATTHEW 11. 20–24.

THEN began Jesus to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. And thou, Capernaum, "shalt thou be exalted unto heaven? thou shalt be brought down unto hell": for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

THE THIRTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

GALATIANS 3. 16–22.

TO Abraham were the promises spoken, and "to his seed." He saith not, And to seeds, as of many; but as of one, "And to thy seed," which is Christ. Now this I say; A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but

God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

THE GOSPEL.

ST. LUKE 10. 23–37.

HAPPY are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"; and "thy neighbour as thyself." And he said unto him, Thou hast answered right: "this do, and thou shalt live." But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come

back again, will repay thee. Which of these three, thinkest thou, proved "neighbour" unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

WEDNESDAY

THE EPISTLE.

I THESSALONIANS 2. 9–13.

YE remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory. And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.

THE GOSPEL.

ST. MATTHEW 12. 14–21.

THE Pharisees went out, and took counsel against Jesus, how they might destroy him. And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, and charged them that they should not make him known: that it might be fulfilled which was spoken by Isaiah the prophet, saying, "Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgement to the Gentiles. He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets. A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgement unto victory. And in his name shall the Gentiles hope."

THE FOURTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

GALATIANS 5. 16–24.

WALK by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you in time past, that they which practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

THE GOSPEL.

ST. LUKE 17. 11–19.

AND it came to pass, as they were on the way to Jerusalem, that Jesus was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, and "shew" yourselves "unto the priests." And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this alien? And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

WEDNESDAY

THE EPISTLE.

2 CORINTHIANS 6. 14–7. 1.

BE not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Wherefore "Come ye out from among them, And be ye separate, saith the Lord," and "touch no unclean thing; And I will receive you," and "will be" to you "a Father, And" ye shall be "to me sons and daughters, saith the Lord Almighty." Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

THE GOSPEL.

ST. LUKE 12. 13–24.

ONE out of the multitude said unto Jesus, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God. And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber, nor barn; and God feedeth them.

THE FIFTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us

ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

GALATIANS 6. 11–18.

SEE with how large letters I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creation. And as many as shall walk by this rule, "peace" be upon them, and mercy, and "upon the Israel" of God. From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE GOSPEL.

ST. MATTHEW 6. 24–34.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one span unto his term of life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

WEDNESDAY

THE EPISTLE. 1 TIMOTHY 1. 8–14.

WE know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to healthful teaching; according to the gospel of the glory of the blessed God, which was committed to my trust. I thank God that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

THE GOSPEL.
ST. LUKE 20. 1–8.

IT came to pass, on one of the days, as Jesus was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? But if we shall say, From men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

THE SIXTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, guide it evermore by thy help and goodness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 3. 13–21.

WHEREFORE I ask that ye faint not at my tribulations for you, which are your glory. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

THE GOSPEL.

ST. LUKE 7. 11–17.

AND it came to pass soon afterwards, that Jesus went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And

he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

WEDNESDAY

THE EPISTLE.
COLOSSIANS 2. 8–13.

TAKE heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he quicken together with him, having forgiven us all our trespasses.

THE GOSPEL.
ST. MARK 8. 22–26.

AND they come unto Bethsaida. And they bring to Jesus a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

THE SEVENTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

LORD, we pray thee that thy grace may always prompt and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 4. 1–6.

I THEREFORE, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

THE GOSPEL.

ST. LUKE 14. 1–11.

IT came to pass, when Jesus went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have a son or an ox fallen into a well, and will not straightway draw him up on a sabbath-day? And they could not answer again unto these things. And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

WEDNESDAY

THE EPISTLE.
I PETER 1. 3–9.

BLESSED be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

THE GOSPEL.
ST. MATTHEW 14. 22–33.

JESUS constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind strong, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they had gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

THE EIGHTEENTH SUNDAY AFTER TRINITY

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ

our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.
I CORINTHIANS 1. 4–8.

I THANK my God always concerning you, for the grace of God which was given you in Christ Jesus; that in every thing ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be unreprovable in the day of our Lord Jesus Christ.

THE GOSPEL.
ST. MATTHEW 22. 34–46.

THE Pharisees, when they heard that Jesus had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting him, Master, which is the great commandment in the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the great and first commandment. And a second like unto it is this, "Thou shalt love thy neighbour as thyself." On these two commandments hangeth the whole law, and the prophets. Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call him lord, saying, "The Lord said unto my lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet"? If David then calleth him lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

WEDNESDAY

THE EPISTLE.

ROMANS 15. 30–33.

I BESEECH you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen.

THE GOSPEL.

ST. MATTHEW 13. 31–35.

ANOTHER parable set Jesus before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that "the birds of the heaven" come and "lodge in the branches thereof." Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken by the prophet, saying "I will open my mouth in parables; I will utter things hidden from the foundation" of the world.

THE NINETEENTH SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 4. 17–32.

THIS I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the

hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth. Wherefore, putting away falsehood, "speak ye truth each one with his neighbour": for we are members one of another. "Be ye angry, and sin not": let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and fierceness, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

THE GOSPEL.

ST. MATTHEW 9. 1–8.

JESUS entered into a boat, and crossed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins

(then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

WEDNESDAY

THE EPISTLE.

2 THESSALONIANS 2. 15–3. 5.

SO then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours. Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word. Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that ye may be delivered from unreasonable and evil men; for all have not faith. But the Lord is faithful, who shall stablish you, and guard you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command. And the Lord direct your hearts into the love of God, and into the patience of Christ.

THE GOSPEL. ST. MATTHEW 13. 36–43.

JESUS left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of evil; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all "things that cause stumbling, and them that do iniquity," and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then "shall the righteous shine forth" as the sun in the kingdom of their Father. He that hath ears, let him hear.

THE TWENTIETH SUNDAY AFTER TRINITY

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through

Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 5. 15–21.

LOOK therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And "be not drunken with wine," wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.

THE GOSPEL.

ST. MATTHEW 22. 1–14.

JESUS said, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the highways and cross-roads, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith

unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

WEDNESDAY

THE EPISTLE.

2 TIMOTHY 2. 1–7.

THOU therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboureth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things.

THE GOSPEL.

ST. LUKE 14. 12–15.

JESUS went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, and he said also to him that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 6. 10–20.

FROM henceforth, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, "having girded your loins with truth," and "having put on the breastplate of righteousness," and having shod "your feet with the preparation of the gospel of peace"; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of evil. And take "the helmet of salvation," and "the sword of the Spirit," which is "the word of God": with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

THE GOSPEL.

ST. JOHN 4. 46–54.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his boy lived. So

he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

WEDNESDAY

THE EPISTLE.

I THESSALONIANS 1. 4–10.

KNOWING, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we shewed ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus.

THE GOSPEL.

ST. LUKE 6. 6–11.

IT came to pass on another sabbath, that Jesus entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. But they were filled with madness; and communed one with another what they might do to Jesus.

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be kept from all things

harmful, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 1. 3–11.

I THANK my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because ye have me in your heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

THE GOSPEL.

ST. MATTHEW 18. 21–35.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And

the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith unto him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

WEDNESDAY

THE EPISTLE.
ROMANS 3. 19–26.

NOW we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because by the works of the law "shall no flesh be justified in his sight": for through the law cometh the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

THE GOSPEL.

ST. MARK 11. 22–25.

JESUS saith unto his disciples, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.

THE TWENTY-THIRD SUNDAY AFTER TRINITY

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 3. 17–21.

BRETHREN, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our low estate, that it may be conformed unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL.

ST. MATTHEW 22. 15–22.

THEN went the Pharisees, and took counsel how they might ensnare him in his talk. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for

thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went their way.

WEDNESDAY

THE EPISTLE.

ROMANS 5. 17–21.

FOR if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

THE GOSPEL.

ST. MATTHEW 17. 24–27.

AND when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

COLOSSIANS 1. 3–12.

WE give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing, as it doth in you also, since the day ye heard and knew the grace of God in truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on our behalf, who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL.

ST. MATTHEW 9. 18–26.

WHILE Jesus spake these things unto John's disciples, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus

arose and followed him, and so did his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: for she said within herself, If I do but touch his garment, I shall be made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. And the fame hereof went forth into all that land.

WEDNESDAY

THE EPISTLE.

I CORINTHIANS 10. 23–11. 1.

ALL things are lawful; but all things are not expedient. All things are lawful; but all things edify not. Let no man seek his own, but each his neighbour's good. Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for "the earth is the Lord's, and the fulness thereof." If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

THE GOSPEL.

ST. MATTHEW 21. 28–32.

JESUS said, What think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that

the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, more plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

JEREMIAH 23. 5–8.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgement and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD IS OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, As the LORD liveth, which brought up the children of Israel out of the land of Egypt; but, As the LORD liveth, which brought up and which led the seed of the house of Israel out of the north-country, and from all the countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL.

ST. JOHN 6. 5–14.

JESUS therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath

five barley-loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley-loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

¶ *If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

ON THE EMBER DAYS AT THE FOUR SEASONS

The following Collects may be used at the celebration of the Holy Communion.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are now to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

EMBER WEDNESDAY IN SEPTEMBER

THE EPISTLE.

EPHESIANS 4. 7–16.

UNTO each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, "When he ascended on high, he led captivity captive, And gave gifts unto men." (Now this, "He ascended," what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And "he gave" some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but

speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

THE GOSPEL.

ST. JOHN 10. 1–16.

VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is a shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this

fold: them also I must lead, and they shall hear my voice; and they shall become one flock, "one shepherd."

¶ *The above Epistle and Gospel may be used as an alternative on any of the Ember Days, except those in Whitsun Week.*

EMBER FRIDAY

FOR THE EPISTLE.

MICAH 7. 18–20.

WHO is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities under foot: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

THE GOSPEL.

ST. LUKE 7. 36–50.

ONE of the Pharisees desired Jesus that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave

the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

EMBER SATURDAY

THE EPISTLE.

HEBREWS 9. 2–12.

THERE was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the shewbread; which is called the Holy place. And after the second veil, the tabernacle which is called the Holy of holies; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which is a parable for the time now present; according to which are offered

both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation. But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

THE GOSPEL.

ST. LUKE 13. 6–17.

JESUS spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo,

these eighteen years, to have been loosed from this bond on the day of the sabbath? And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

AT A THANKSGIVING FOR HARVEST

THE COLLECT.

ALMIGHTY and everlasting God, who hast graciously given to us the fruits of the earth in their season, we yield thee humble and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 4. 11–13.

I HAVE learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me.

THE GOSPEL.

ST. JOHN 4. 31–36.

IN the mean while the disciples prayed Jesus, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.

FEAST OF THE DEDICATION OF A CHURCH

The following Collect, Epistle, and Gospel may be said on the Anniversaries of the Consecration of a church, or (in places where the exact date hath not been recorded) on the first Sunday in October.

THE COLLECT.

O GOD, who year by year vouchsafest unto us to renew the memory of the hallowing of this thy holy temple, and hast brought us again to rejoice in the celebration of the holy Mysteries; Give ear unto the prayers of thy people, and grant that whosoever cometh hither to ask any good gift of thee may of thy loving-kindness obtain his petition; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

REVELATION 21. 2–5.

AND I saw "the holy city," new "Jerusalem," coming down out of heaven from God, made ready "as a bride adorned" for her husband. And I heard a great voice out of the throne saying, "Behold, the tabernacle" of God is with men, "and he shall dwell with them, and they shall be his peoples, and" God himself "shall be with them," and be their God: "and he shall wipe away every tear from their eyes"; and death shall be no more; neither shall there be "mourning," nor "crying," nor pain, any more: "the first things" are passed away. And "he that sitteth on the throne" said, "Behold, I make" all "things new."

THE GOSPEL.

ST. LUKE 19. 1–10.

AND Jesus entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to

the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came "to seek" and to save "that which was lost."

Or,

THE COLLECT.

O ALMIGHTY God, whose blessed Son by his presence hallowed the feast of the dedication of the temple at Jerusalem; Send down upon us thy heavenly blessing; and because holiness becometh thine house for ever, sanctify us, we beseech thee, that we may be living temples, holy and acceptable unto thee; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

THE EPISTLE.

1 ST. PETER 2. 1–5.

PUTTING away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if "ye have tasted that the Lord is gracious": unto whom coming, a living "stone, rejected" indeed of men, but with God "elect, precious," ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God, through Jesus Christ.

THE GOSPEL.

ST. MATTHEW 21. 12–16.

JESUS entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew

the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, "My house shall be called a house of prayer": but ye make it "a den of robbers." And the blind and the lame came to him in the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna" to the son of David; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, "Out of the mouth of babes and sucklings thou hast perfected praise"?

POST-COMMUNION COLLECT

that may be said immediately before the Benediction.

O LORD, we glorify thee in thy servants our founders and benefactors departed out of this present life; beseeching thee that as they for their time, bestowed charitably to our comfort the temporal things thou didst give them, so we for our time, may fruitfully use the same to the setting forth of thy holy Word to thy laud and praise; and finally they and we may reign with thee in glory; through Jesus Christ our Lord. *Amen.*

THE PROPER OF SAINTS

THE COMMON FOR BLACK LETTER DAYS

¶ *When any Black Letter or Minor Saint's Day doth happen to fall on a Sunday, or on a moveable Feast or Holy-day, or in the week before or the week after Easter, or in Whitsun Week, its observance will be pretermitted for that year.*

¶ *For many of the names it shall suffice that there be a Memorial Collect only.*

MEMORIAL COLLECT.

For such Saints' days in the Calendar as are not otherwise provided for.

GRANT, we beseech thee, Almighty God, that we who glorify thee in thy saints may be moved by their good example, so to order our lives that with them we may attain to the joy of the life eternal; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE COMMON FOR MARTYRS

THE COLLECT.

ALMIGHTY God, by whose grace and power thy holy Martyrs triumphed over suffering and death; Inspire us, we beseech thee, with the same faith, that enduring affliction and waxing valiant in fight we may with them receive the crown of everlasting life; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

2 TIMOTHY 2. 4–10.

NO soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboureth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things. Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

THE GOSPEL.

ST. MATTHEW 16. 24–27.

JESUS said unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then "shall he render unto every man according to his deeds."

THE COMMON FOR CONFESSORS AND DOCTORS

THE COLLECT.

GOD, who hast enlightened thy Church by the example and teaching of thy Confessors and Doctors; Enrich it evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine may set forth to all men the truth of thy salvation; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

2 TIMOTHY 4. 1–8.

I CHARGE thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the healthful teaching; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

THE GOSPEL.

ST. JOHN 14. 23–31.

JESUS said, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

29 NOVEMBER VIGIL OF SAINT ANDREW

¶ *The Day of Intercession on behalf of the Missionary work of the Church in these islands and beyond the seas shall be the Vigil of Saint Andrew, or any day of the week in which the festival of Saint Andrew doth fall. This service may also be used upon any day approved by the Ordinary.*

¶ *If this special form of service is used upon Saint Andrew's Day, or upon any Sunday, the Collect, Epistle, and Gospel of the Day shall be used. Upon any other day for which no special Collect, Epistle, and Gospel are provided, the following Collect, Epistle, and Gospel shall be used: and one or more of the prayers for the sending forth of Missionaries, for the Missionary Bishops, for the Missionary Clergy, for such as are converted to the Faith of Christ, for all men, and for Unity, shall be said immediately before the Blessing, unless they have already been said in the Order for Morning Prayer or in the Litany.*

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostles grace truly to believe and to preach thy Word: Grant, we beseech, unto thy Church, to love that Word which they believed, and both to preach and receive the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Or this,

O GOD, our heavenly Father, who didst manifest thy love by sending thine only-begotten Son into the world, that all might live through him: Pour thy Spirit upon thy church that it may fulfil his command to preach the Gospel to every creature. Send forth, we beseech thee, labourers into thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in and all Israel shall be saved: through Jesus Christ our Lord, who liveth and reigneth in union with thee and the same Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.

ISAIAH 61. 1–3.

THE spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to pro-

claim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Or,

THE EPISTLE.

EPHESIANS 2. 11–22.

WHEREFORE remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were "far off" are made "nigh" in the blood of Christ. For he is our "peace," who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and "preached peace" to you "that were far off, and peace to them that were nigh": for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being "the chief corner stone"; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

THE GOSPEL.
ST. JOHN 10. 7–16.

JESUS therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must lead, and they shall hear my voice; and they shall become one flock, "one shepherd."

A Prayer for the sending forth of Missionaries.

ALMIGHTY God and heavenly Father, who of thine infinite love and goodness towards us hast given to us thy holy and most dearly beloved Son, Jesus Christ, to be our Redeemer and the Author of everlasting life; who, after he had made perfect our redemption by his death and resurrection, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors and pastors; by whose labour and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness we render unto thee most hearty thanks; we praise and worship thee: and we humbly beseech thee to hear the devout prayers of thy Church, that thou wouldest be

pleased to send labourers into thy vineyard, and so to prosper their work, that thy holy Name may be for ever glorified and thy blessed kingdom enlarged; through the same Jesus Christ our Lord. *Amen.*

A Prayer for the Missionary Bishops.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock: Give grace, we beseech thee, to all Bishops, as pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people that they may obediently follow on to know the truth, that all may receive the crown of everlasting glory; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

A Prayer for the Missionary Clergy.

MOST merciful Father, we beseech thee to send upon thy servants who preach the Gospel unto the heathen thy heavenly blessing; that they may be clothed with righteousness, and that thy Word, spoken by their mouths, may have such success that it may never be spoken in vain: Give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness, and grant that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

¶ *Other Post-Communion Prayers may be either the Collect of the Third Sunday after Easter; the third Collect of Good Friday; the Collects of the Third Sunday in Advent, of Saint Simon and Saint Jude, or that for Unity.*

30 November ST. ANDREW, APOSTLE AND MARTYR

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ,

and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 10. 9–21.

IF thou shalt confess "with thy mouth" Jesus as Lord, and shalt believe "in thy heart" that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever "believeth on him shall not be put to shame." For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, "Whosoever shall call upon the name of the Lord shall be saved." How then shall they "call on him" in whom they have not "believed"? and how shall they "believe in him" whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, "How beautiful are the feet of them that bring glad tidings of good things!" But they did not all hearken to the glad tidings. For Isaiah saith, "Lord, who hath believed our report?" So belief cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily, "Their sound went out into all the earth, And their words unto the ends of the world." But I say, Did Israel not know? First Moses saith, "I will provoke" you "to jealousy with that which is no nation, With a nation void of understanding will I anger" you. And Isaiah is very bold, and saith, "I was found of them that sought me not; I became manifest unto them that asked not of me." But as to Israel he saith, "All the day long did I spread out my hands unto a disobedient and gainsaying people."

THE GOSPEL.

ST. MATTHEW 4. 18–22.

JESUS, walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.

4 DECEMBER CLEMENT OF ALEXANDRIA, D., *c.* 217 A.D.

THE COLLECT.

O GOD, who didst hallow the wide sympathy and varied learning of Clement of Alexandria, and gavest him to be for all time a teacher of the Faith; Grant unto us thy servants grace to accept in heart and life the Word of the truth of the gospel, as the power of God unto salvation; through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 11. 33–36.

O THE depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out! For "who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again?" For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

THE GOSPEL.

ST. JOHN 12. 20–25.

NOW there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

6 DECEMBER NICOLAS, BISHOP OF MYRA, IN LYCIA, *c.* 300 A.D.

MEMORIAL COLLECT.

ALMIGHTY and everlasting God, who didst deliver Nicolas and them that were with him in the ship from the peril of the storm, because he trusted in thee: Mercifully grant unto all those whose business is upon the seas the same spirit of faith and prayer; that, whether in deliverance or danger, they may glorify thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

And this,

O GOD, who didst bestow richly upon Saint Nicolas of the spirit of thy boundless love: Grant to little children so to learn that it is more blessed to give than to get; that they may truly follow Santa Claus, even as he followed Christ; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

8 DECEMBER CONCEPTION OF THE BLESSED VIRGIN MARY

THE COLLECT.

ALMIGHTY God, whose only-begotten Son hath taught us that, whoso doeth thy will, the same is his brother and sister and mother; Mercifully grant unto us that, following the example of the blessed Mother of our Lord, and her exceeding faith and love, we may do thy will from the heart; through the same thy Son, our only Mediator and Advocate, Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

JEREMIAH 1. 4–8.

THE word of the LORD came unto me, saying, Before I formed thee or thou wast conceived I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them: for I am with thee to deliver thee, saith the LORD.

THE GOSPEL.

ST. MATTHEW 12. 46–50.

WHILE Jesus was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

17 DECEMBER IGNATIUS, BISHOP OF ANTIOCH AND MARTYR IN ROME, *c.* 110 A.D.

THE COLLECT.

ALMIGHTY God, who madest Ignatius a brave leader in the army of Christ; himself glorying in the blood of the Cross, and charging thy people to keep close, in due order and ranks; Make us ever to have in honour those who attest their doctrine by the things which they suffer; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 13. 7–9.

REMEMBER them that had the rule over you, which spake unto you the word of God; and considering the issue of their manner of life, imitate their faith. Jesus Christ is the same yesterday and to-day, yea and for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace.

THE GOSPEL.

ST. JOHN 15. 1–7.

JESUS said to his disciples, I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

21 DECEMBER SAINT THOMAS THE APOSTLE

THE COLLECT.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Spirit, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE.

EPHESIANS 2. 19–22.

SO then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being "the chief corner stone"; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

THE GOSPEL.

ST. JOHN 20. 24–31.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

13 JANUARY HILARY, BISHOP OF POICTIERS, CONFESSOR AND DOCTOR, 368 A.D.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that as Saint Hilary stood firm for the truth, suffering exile for his good confession; so we may never lightly be moved from the faith of the Gospel: through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.
WISDOM 10. 10–12.

WHEN a righteous man was a fugitive from a brother's wrath, wisdom guided him in straight paths; she shewed him God's kingdom, and gave him knowledge of holy things; she prospered him in his toils, and multiplied the fruits of his labour; when in their covetousness men dealt hardly with him, she stood by him and made him rich; she guarded him from enemies, and from those that lay in wait she kept him safe, and over his sore conflict she watched as judge, that he might know that godliness is more powerful than all.

THE GOSPEL.
ST. JOHN 1. 1–5.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

17 JANUARY ANTHONY, EGYPTIAN ABBOT AND CONFESSOR, 356 A.D.

MEMORIAL COLLECT.

O GOD, who didst kindle in the heart of Anthony such zeal to obey our Lord's commands that he sold all that he had, and worked with his own hands to procure the little he required for his bodily sustenance: Grant us grace wholly to give up ourselves to thy service, and with untiring earnestness to strive against every temptation that may beset us, that forgetting the things which are behind and stretching forward to the things which are before, we may press on toward the goal unto the prize of thy high calling in Christ Jesus, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

19 JANUARY WULFSTAN, BISHOP OF WORCESTER, CONFESSOR, 1095 A.D.

MEMORIAL COLLECT.

O LORD Jesu Christ, who didst commit the charge of thy Church in Worcester to Wulfstan, strict in prayer and simple of life, the friend of the peasants and oppressed: Of thy kindly compassion strengthen us ever to follow his faithful care for the souls of men, and constantly to remember how thou dost resist the proud and give grace unto the humble: who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

20 JANUARY FABIAN, B. OF ROME, AND MARTYR, 250 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, by whose providence Fabian was chosen from the people to be Bishop of the Romans, and afterwards by a martyr's death vindicated the faith: Mercifully grant that the Church of Rome may so imitate its former simplicity, that once more its faith may be spoken of throughout the whole world; through Jesus Christ our Lord. *Amen.*

21 JANUARY AGNES, ROMAN VIRGIN AND MARTYR, 303 A.D.

MEMORIAL COLLECT.

GRANT, O Lord, that as Saint Agnes endured foul temptation; and fearing not the sharp sword, as on this day, died for Christ, that she might evermore live with him; so we may keep innocency, and endure hardness; in the strength of the same thy Son, our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

22 JANUARY VINCENT, SPANISH DEACON AND MARTYR AT SARAGOSSA, 304 A.D.

MEMORIAL COLLECT.

O ALMIGHTY God, who gavest unto Saint Vincent not only to preach the faith of Christ, but also to suffer for his sake: Mercifully grant that as he by his fervent love and noble death kindled the devotion of the faithful; so in the land of his birth the seed of apostolic truth, which he planted, may never prove unfruitful; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

25 JANUARY THE CONVERSION OF SAINT PAUL

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 9. 1–22.

SAUL, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And, as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the sound, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared

unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food, and was strengthened. And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

THE GOSPEL.

ST. MATTHEW 19. 27–30.

PETER answered and said unto Jesus, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit eternal life. But many shall be last that are first; and first that are last.

26 JANUARY POLYCARP, BISHOP OF SMYRNA, AND MARTYR, 155 A.D.

THE COLLECT.

O LORD Jesu Christ, who didst call Polycarp the pupil of Saint John and friend of thy personal disciples, to be Bishop of the Church in Smyrna; Grant unto us that like him we may give up ourselves to unceasing prayer, and while asking for larger wisdom, bear all things and be strong to play the man even unto death, for thy sake, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

FOR THE EPISTLE.
REVELATION 2. 8–11.

TO the angel of the church in Smyrna write; These things saith "the first and the last," which was dead, and lived again: I know thy tribulation, and thy poverty (but thou art rich), and the reviling of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that "ye may be tried"; and ye shall have tribulation "ten days." Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

THE GOSPEL.
ST. JOHN 6. 41–54.

THE Jews murmured concerning Jesus, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, "And they shall all be taught of God." Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.

27 JANUARY JOHN CHRYSOSTOM OF CONSTANTINOPLE, BISHOP, CONFESSOR, AND DOCTOR, 407 A.D.

THE COLLECT.

O GOD, who didst make illustrious the blessed Prelate and Doctor, Saint John, not only by the praise of his golden eloquence, but also by the manifold tribulations which he endured for the Church; Grant that, rejoicing in the fruit of his doctrine, we may be strengthened by the example of his unconquered patience; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.
1 TIMOTHY 6. 11–16.

THOU, O man of God, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in his own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

THE GOSPEL.
ST. LUKE 21. 15–19.

JESUS said to his disciples, I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish. In your patience ye shall win your souls.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

Commonly called Candlemas, or

2 FEBRUARY THE PURIFICATION OF SAINT MARY THE VIRGIN

THE COLLECT.

ALMIGHTY and ever-living God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.
MALACHI 3. 1–5.

BEHOLD, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the

covenant, whom ye delight in, behold, he cometh, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the LORD offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ancient years. And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

THE GOSPEL.

ST. LUKE 2. 22–40.

AND when "the days of" their "purification" according to the law of Moses "were fulfilled," they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, "Every male that openeth the womb shall be called holy to the Lord"), and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtle-doves, or two young pigeons." And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, O Lord, According to thy word, in peace; For mine eyes "have seen thy salvation," Which thou hast

prepared "before the face of all peoples," "A light for revelation to the Gentiles," And "the glory" of thy people "Israel." And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with an husband seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

24 FEBRUARY SAINT MATTHIAS THE APOSTLE

THE COLLECT.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 1. 15–26.

IN these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry.—(Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.) For it is written in the book of Psalms, "Let his habitation be made desolate, And let no man dwell therein": and, "His office let another take." Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

THE GOSPEL.

ST. MATTHEW 11. 25–30.

AT that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son,

save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and "ye shall find rest unto your souls." For my yoke is easy, and my burden is light.

1 MARCH DAVID, ARCHBISHOP OF MENEVIA, AND CONFESSOR, 544 A.D.

THE COLLECT.

ALMIGHTY God, who of old madest Saint David a victorious champion of the true faith: Mercifully look upon the Welsh people, and grant that they who fear thy name may so triumph over all that hinders true religion, that the land of their fathers may be a praise in the earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 2. 1–5.

IF there is any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy; that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus.

THE GOSPEL.

ST. MATTHEW 10. 26–33.

JESUS said unto his disciples, Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

2 MARCH CHAD, B. OF LICHFIELD, AND CONFESSOR, 672 A.D.

MEMORIAL COLLECT.

O ALMIGHTY God, who from the firstfruits of the English unto Christ calledst Saint Chad to be an evangelist and bishop of his own nation: Give us grace so to follow his peaceable temper, humble spirit, and prayerful life; that we may truly commend unto others the religion we profess; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

7 MARCH PERPETUA, FELICITAS AND THEIR COMPANIONS, MARTYRS AT CARTHAGE, 203 A.D.

THE COLLECT.

O GOD, who didst give the endurance of a splendid courage to thy martyrs Perpetua and Felicitas, when leaving their babes they went with bright and flashing eyes into the arena, and thus with their companions most nobly met their death; Grant that we may be worthy to climb the ladder of their sacrifice, and to be received by the Good Shepherd into the Garden of Peace; through the same Jesus Christ, thy Son, who reigneth over the white robed host of martyrs, with thee and the Holy Spirit, God for ever and ever. *Amen.*

FOR THE EPISTLE.
REVELATION 7. 13–17.

ONE of the elders said unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great "tribulation," and "they washed their robes," and made them white "in the blood" of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he "that sitteth on the throne" shall spread his tabernacle over them. "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat": for the Lamb which is in the midst of the throne "shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

THE GOSPEL.
ST. MATTHEW 10. 16–22.

JESUS said to his disciples, Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and simple as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour

what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

8 MARCH THOMAS OF AQUINUM, DOCTOR, 1274 A.D.

THE COLLECT.

O GOD, who dost enlighten thy Church by the wonderful learning of thy blessed Confessor Thomas, and quickenest her through his godly labours; Grant unto thy people, we humbly beseech thee, ever to apprehend by their understanding what he teacheth, and in their life faithfully to practise the same; through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

WISDOM 7. 15–17, 21, 22.

TO me may God give to speak according to his mind, and to conceive thoughts worthy of what hath been given me; because himself is one that guideth even wisdom and that correcteth the wise. For in his hand are both we and our words; all understanding, and all acquaintance with divers crafts. For himself gave me an unerring knowledge of the things that are. All things that are either secret or manifest I learned, for she that is the artificer of all things taught me, even wisdom.

THE GOSPEL.

ST. MATTHEW 5. 13–17.

YE are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I came to destroy the law or the prophets, I came not to destroy, but to fulfil.

12 MARCH GREGORY THE GREAT, BISHOP OF ROME, CONFESSOR AND DOCTOR, 604 A.D., APOSTLE OF THE ENGLISH

THE COLLECT.

ALMIGHTY God, who didst raise Saint Gregory to the Apostolic seat that he might rule in thy Church with pastoral care: Make us so to venerate him, that, after his example, we may burn with a love of souls, and labour that the praises of Jesus may be sung in lands still heathen, to the glory of thy Name; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.
EPHESIANS 2. 19–22.

SO then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being "the chief corner stone"; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

THE GOSPEL.
ST. MATTHEW 20. 1–7.

THE kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the market-place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

17 MARCH PATRICK OF IRELAND, BISHOP AND CONFESSOR, *c.* 465 A.D.

THE COLLECT.

O ALMIGHTY God, who in thy Providence didst choose thy servant Patrick to be the Apostle of the Irish people, that he might bring those who were wandering in darkness and error to the true light and knowledge of thee; Grant us so to walk in that light that we may come at last to the light of everlasting life; through his merits who is the Light of Light, Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.
REVELATION 22. 1–5.

AND he shewed me "a river of water of life," bright as crystal, "proceeding out" of the throne of God and of the Lamb, "in the midst of" the street thereof. And "on this side of the river and on that was the tree of life," bearing twelve manner of fruits, yielding "its fruit every month: and the leaves" of the tree "were for the healing" of the nations. "And there shall be no more anything accursed": and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and "they shall see his face"; and his name shall be on their foreheads. And there shall be night no more; "and they need" no light of lamp, neither "light of sun; for the Lord God shall give them light: and they shall reign for ever and ever."

THE GOSPEL.

ST. MARK 16. 14–20.

AFTERWARD Jesus was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. So then the Lord Jesus, after he had spoken unto them, "was received up into heaven," and "sat down at the right hand of God." And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

20 MARCH CUTHBERT, BISHOP OF LINDISFARNE, AND CONFESSOR, 687 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, who calledst Cuthbert from following the flock to be a shepherd of thy people: Mercifully grant that as he sought out the erring even to remote places, so we caring for the careless and the lost, may, after his example win souls unto thee, through our Lord and Saviour Jesus Christ. *Amen.*

And this,

ALMIGHTY God, who gavest unto Saint Cuthbert, not only in life to be a guide of thy people, but also that afterward he, being dead, was a token unto them that feared thee, leading them on through manifold perils to a place of rest; Mercifully grant that the memory of the just may so steady us when we falter; that, after all our wanderings, we may not lose the inheritance incorruptible; through the merits of thy Son, Jesus Christ, our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

21 MARCH BENEDICT, ABBOT AT MONTE CASSINO, AND DOCTOR, *c.* 542 A.D.

THE COLLECT.

ALMIGHTY and everlasting God, who didst this day release thy blessed Confessor, Saint Benedict, from the prison of the flesh; Grant, we beseech thee, to thy servants who celebrate his festival, pardon of all their sins, that as they rejoice in his exaltation, they may imitate his virtues; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

FOR THE EPISTLE.
ECCLESIASTICUS 39. 1–5.

HE that hath applied his soul, and meditated in the law of the Most High; he will seek out the wisdom of all the ancients, and will be occupied in prophecies. He will keep the discourse of the men of renown, and will enter in amid the subtleties of parables. He will seek out the hidden meaning of proverbs, and be conversant in the dark sayings of parables. He will serve among great men, and appear before him that ruleth: he will travel through the land of strange nations; for he hath tried good things and evil among men. He will apply his heart to resort early to the Lord that made him, and will make supplication before the Most High, and will open his mouth in prayer, and will make supplication for his sins.

THE GOSPEL.
ST. LUKE 11. 33–36.

NO man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light; as when the lamp with its bright shining doth give thee light.

25 MARCH THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.
ISAIAH 7. 10–14.

THE LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said,

I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself shall give you a sign; behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel, that is, God is with us.

THE GOSPEL.

ST. LUKE I. 26–38.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him "the throne of" his father "David": "and he shall reign" over the house of Jacob "for ever"; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born "shall be called holy," the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For "no word from God shall be void of power." And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

3 April RICHARD, BISHOP OF CHICHESTER, AND CONFESSOR, 1253 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, who pouredst thy grace richly upon Saint Richard, and madest him a true overseer of thy Church in this land: Grant unto the clergy, that after his example not seeking their own advancement, they may spend themselves for their people's sake; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

4 April AMBROSE, BISHOP OF MILAN, AND DOCTOR, 397 A.D.

THE COLLECT.

ALMIGHTY God, who calledst Ambrose from the Governor's chair unto the Christian pulpit, and madest him the intrepid champion of thy faithful people: Mercifully grant that as he feared not to rebuke princes; so we may courageously avow the Faith which we believe; through the might of Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ECCLESIASTICUS 47. 8–11.

IN every work of his he gave thanks to the Holy One Most High with words of glory; with his whole heart he sang praise, and loved him that made him. Also he set singers before the altar, and to make sweet melody by their music. He gave comeliness to the feasts, and set in order the seasons to perfection, while they praised his holy name, and the sanctuary sounded from early morning. The Lord took away his sins, and exalted his horn for ever; and gave him a covenant of kings and a throne of glory in Israel.

THE GOSPEL.

ST. MATTHEW 10. 32, 33.

JESUS said unto his disciples, Every one who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

11 April LEO THE GREAT, BISHOP OF ROME, AND DOCTOR, 461 A.D.

THE COLLECT.

ALMIGHTY God, who madest Saint Leo to be both the refuge of the State, and also the bulwark of the Catholic Faith; Mercifully grant that as we admire his courage in the presence of the barbarians; so we may always confess Jesus Christ very God and very man; through the same thy Son, our only Mediator and Redeemer, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle and Gospel as in the Common for Confessors and Doctors.

19 April ALPHEGE, ARCHBISHOP OF CANTERBURY, AND MARTYR, 1012 A.D.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that as Saint Alphege, refusing to give up the treasures of the Church, this day suffered a shameful death, so we may never surrender the Faith once delivered to thy people; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 13. 12–15.

WHEREFORE Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him "without the camp," bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come. Through him then "let us offer up a sacrifice of praise to God" continually, that is, "the fruit of lips" which make confession to his name.

THE GOSPEL.

ST. JOHN 7. 16–18.

JESUS said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and there is no unrighteousness in him.

21 April ANSELM, ARCHBISHOP OF CANTERBURY, AND DOCTOR, 1109 A.D.

THE COLLECT.

O GOD, who didst endue thy servant Anselm with vigour of intellect and acuteness of reason, and didst set him to rule in the seat of Canterbury in times of danger, oppression and controversy: Grant that we may ever thankfully follow his devotion of life and steadfastness of purpose to thy honour and glory; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 8. 12–17.

BRETHREN, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father The Spirit himself

beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

THE GOSPEL.

ST. MARK 10. 42–45.

JESUS called his disciples to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

23 APRIL GEORGE, THE MARTYR, PATRON OF ENGLAND, *c.* 303 A.D.

THE COLLECT.

O LORD God of hosts, who didst give grace unto thy servant George to lay aside the fear of man and to confess thee even unto death; Grant that we, and all our countrymen who bear office in the world, may think lightly of earthly place and honour, and seek rather to please the Captain of our salvation, who hath chosen us to be His soldiers; to whom, with thee and the Holy Spirit, be thanks and praise from all the armies of thy Saints, now and for evermore. *Amen.*

FOR THE EPISTLE.

REVELATION 12. 7–12.

THERE was war in heaven: "Michael" and his angels "going forth to war" with the dragon: and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old "serpent," he that is called "the Devil" and "Satan," the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their

testimony; and they loved not their life even unto death. Therefore "rejoice, O heavens," and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

THE GOSPEL.

ST. MARK 8. 34–38.

JESUS called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

25 April SAINT MARK THE EVANGELIST

THE COLLECT.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 4. 7–16.

UNTO each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, "When he ascended on high, he led captivity captive," And "gave gifts unto men." (Now this, "He ascended," what is it but that he also descended

first into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And "he gave" some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

THE GOSPEL.

ST. JOHN 15. 1–11.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father

hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

30 April CATHERINE OF SIENNA, VIRGIN, 1380 A.D.

MEMORIAL COLLECT.

GRANT, we beseech thee, O Almighty God, that we who do keep the birthday of thy blessed virgin Catherine, and do year by year renew her memorial with solemn gladness in thy presence, may likewise be conformed to the pattern of her saintly walk with thee; through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, world without end. *Amen.*

1 May SAINT PHILIP AND SAINT JAMES, APOSTLES

THE COLLECT.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

I CORINTHIANS 4. 9–13.

I THINK God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we

toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we intreat: we are made as the refuse of the world, the offscouring of all things, even until now.

THE GOSPEL.

ST. JOHN 14. 1–14.

JESUS said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do.

2 MAY ATHANASIUS, BISHOP OF ALEXANDRIA, CONFESSOR AND DOCTOR, 373 A.D.

THE COLLECT.

ALMIGHTY God, who in the storm of controversy madest Athanasius a steadfast pillar of the Christian faith: Mercifully grant that as he maintained the excellency of the Divine Word; so we may be able worthily to understand the same, and also truthfully to confess it; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 CORINTHIANS 4. 5–14.

WE preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, "I believed, and therefore did I speak"; we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.

THE GOSPEL.

ST. MATTHEW 10. 23–28.

JESUS said to his disciples, When they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come. A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed: and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell.

4 MAY MONNICA, 387 A.D.

THE COLLECT.

O GOD, the consolation of all such as be sorrowful, and the salvation of all that put their trust in thee, who didst mercifully regard the tears of the blessed Monnica shed before thee for the conversion of her son Augustine; Be again entreated, and stir within our hearts and those of our children the spirit of supplication, that we may obtain thy gracious aid, when we turn again to thee and bewail our sins; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

FOR THE EPISTLE.
JEREMIAH 29. 11–14.

I KNOW the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD.

THE GOSPEL.
ST. LUKE 15. 3–7.

JESUS spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me for I have found my sheep which was lost. I say unto you that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

6 MAY SAINT JOHN THE EVANGELIST BEFORE THE LATIN GATE

MEMORIAL COLLECT.

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy holy Apostle and Evangelist Saint John; Grant to our minds the same faith and power of love, that as we rejoice in his triumph we may profit by his example and teaching; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, evermore God, world without end. *Amen.*

19 MAY DUNSTAN, ARCHBISHOP OF CANTERBURY, AND CONFESSOR, 988 A.D.

The Common for Confessors and Doctors.

25 MAY ALDHELM, BISHOP OF SHERBORNE, AND CONFESSOR, 709 A.D.

THE COLLECT.

O GOD, who hast formed man's lips and hands to minister to thy praise; We thank thee for thy servant Aldhelm, through whose loving ministration many souls were brought to thee; And humbly we beseech thee to continue to thy Church a full supply of men skilled, as in Christian learning, so also in sacred Song, to the glory of thy holy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ECCLESIASTICUS 15. 1–6.

HE that feareth the Lord will do this; and he that hath possession of the law shall obtain her. And as a mother shall she meet him, and receive him as a wife married in her virginity. With bread of understanding shall she feed him, and give him water of wisdom to drink. He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded. And she shall exalt him above his neighbours; and in the midst of the congregation shall she open his mouth. He shall inherit joy, and a crown of gladness, and an everlasting name.

THE GOSPEL.

ST. MATTHEW 25. 14–23.

IT is as when a man, going into another country, called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

26 MAY AUGUSTINE, ARCHBISHOP OF CANTERBURY, AND CONFESSOR, 605 A.D.

THE COLLECT.

O LORD God of our fathers, we thank thee for the preaching of thy servant Augustine, through whose ministry the English people were instructed in the Gospel, whereby we have been brought from the worship of idols to the Faith of thy dear Son, Jesus Christ our Lord; to whom with thee and the Holy Spirit be all glory, praise, and thanksgiving, now and for ever. *Amen.*

FOR THE EPISTLE.
ECCLESIASTICUS 39. 5–9.

HE will apply his heart to resort early to the Lord that made him, and will make supplication before the Most High, and will open his mouth in prayer, and will make supplication for his sins. If the great Lord will, he shall be filled with the spirit of understanding: he shall pour forth the words of his wisdom, and in prayer give thanks unto the Lord. He shall direct his counsel and knowledge, and in his secrets shall he meditate. He shall shew forth the instruction which he hath been taught, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out: his memorial shall not depart, and his name shall live from generation to generation.

THE GOSPEL.
ST. JOHN 4. 34–38.

JESUS saith unto his disciples, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

27 MAY THE VENERABLE BEDE OF JARROW, PRIEST AND DOCTOR, 735 A.D.

THE COLLECT.

GRANT, O Lord, we beseech thee, that as Venerable Bede, living his life in an obscure place, never ceased his diligence in prayer and study; So we, laying aside all discontent and idleness, may cheerfully work the work thou givest us to do; through Jesus Christ our Lord. *Amen.*

And this,

O LORD Jesus Christ, who art magnified in all thy saints: We bless thee for the glorious death of thy servant Bede; who being dead yet speaketh; beseeching thee to grant unto us, thy humble servants, such patience of hope and love of the brethren, that, when our race here

is run, we may with joy depart hence, and behold thee face to face; who with the Father and the Holy Spirit art blessed for evermore. *Amen.*

FOR THE EPISTLE.
WISDOM 7. 7–14.

FOR this cause I prayed, and understanding was given me: I called upon God, and there came to me a spirit of wisdom. I preferred her before sceptres and thrones, and riches I esteemed nothing in comparison of her. Neither did I liken to her any priceless gem, because all the gold of the earth in her presence is a little sand, and silver shall be accounted as clay before her. Above health and comeliness I loved her, and I chose to have her rather than light, because her bright shining is never laid to sleep. But with her there came to me all good things together, and in her hands innumerable riches: and I rejoiced over them all because wisdom leadeth them; though I knew not that she was the mother of them. As I learned without guile, I impart without grudging; I do not hide her riches. For she is unto men a treasure that faileth not, and they that use it obtain friendship with God, commended to him by the gifts which they through discipline present to him.

THE GOSPEL.
ST. MATTHEW 5. 13–20.

JESUS said unto his disciples, Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments and teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

5 JUNE BONIFACE OF CREDITON, BISHOP OF MENTZ, AND MARTYR, 755 A.D.

THE COLLECT.

O LORD Jesus Christ, who callest to thee whom thou willest, and sendest them whither thou dost choose; We thank thee for calling thy servant Boniface from our own West-Saxon land, and for sending him to be the Apostle of Germany, and to lay down

his life for the Faith; and we humbly pray thee to raise up among us faithful men in this our day to go forth to destroy the strongholds of idolatry, and to build up thy Church in heathen lands; who livest and reignest, with the Father and the Holy Spirit, one God, world without end. *Amen.*

The Epistle and Gospel as in the Common for Martyrs.

9 JUNE COLUMBA, ABBOT OF IONA, 597 A.D.

THE COLLECT.

O GOD, who by the preaching of thy blessed servant Columba and his brethren didst cause the light of the Gospel to shine in these islands and in many lands; Grant, we beseech thee, that having his life and labours in remembrance, we may shew forth our thankfulness unto thee for the same by following the example of his zeal and patience; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I THESSALONIANS 2. 1–9.

FOR yourselves, brethren, know our entering in unto you, that it hath not been found vain: but having suffered before, and been shamefully entreated, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our exhortation is not of error, nor of uncleanness, nor in guile: but even as we have been approved of God to be entrusted with the gospel, so we speak; not as pleasing men, but God "which proveth our hearts." For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God.

THE GOSPEL.

ST. LUKE 12. 32–34.

FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

11 JUNE SAINT BARNABAS THE APOSTLE

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Spirit; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 11. 22–30.

THE report concerning these things came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch. Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the elders by the hand of Barnabas and Saul.

THE GOSPEL.

ST. JOHN 15. 12–16.

THIS is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things

which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

14 JUNE BASIL, BISHOP OF CAESAREA IN CAPPADOCIA, AND DOCTOR, 379 A.D.

THE COLLECT.

ALMIGHTY God, who from a Martyr stock didst choose Saint Basil to be a notable witness of the true faith, in life and doctrine: Mercifully grant that as he endured manifold trials; so we, too, after his example, may ever stand firm in Christ who strengtheneth us; through the same thy Son, to whom with thee and the Holy Spirit, three persons in one blessed Trinity, be all praise and glory, now and for ever. *Amen.*

FOR THE EPISTLE.

ISAIAH 41. 9–13.

THOU whom I have taken hold of from the ends of the earth, and called thee from the uttermost parts thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that are incensed against thee shall be ashamed and confounded: they that strive with thee shall be as nothing, and shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought. For I, the LORD thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee.

THE GOSPEL. ST. JOHN 7. 31–36.

OF the multitude many believed on him; and they said, When the Christ shall come will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks and teach the Greeks? What is this word that he saith, Ye shall see me and shall not find me: and where I am, ye cannot come?

17 JUNE ALBAN, SOLDIER AND FIRST MARTYR IN BRITAIN, 303 A.D.

MEMORIAL COLLECT.

O MERCIFUL Saviour, who didst teach us that those who receive thy ministers have the blessing of receiving thee; We thank thee for the example of thy Martyr Saint Alban, to whom thou didst reveal thyself in days of persecution; and we pray thee that thy Clergy and People may ever be ready to bear witness together unto death; who, with the Father and the Holy Spirit, livest and reignest, one God, world without end. *Amen.*

24 JUNE THE NATIVITY OF SAINT JOHN THE BAPTIST

THE COLLECT.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Grant to all thy faithful people ever thankfully to receive his witness to the true Light and Saviour of the world, that they may walk in the way that leadeth to eternal life; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ISAIAH 40. 1–11.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; that she hath received of the LORD's hand double for all her sins. The voice of one that crieth, Prepare ye in the wilderness the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodli-

ness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the breath of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O thou, that tellest good tidings to Zion, get thee up into the high mountain; O thou, that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord GOD will come as a mighty one, and his arm shall rule for him: behold, his reward is with him, and his recompence before him. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that are with young.

THE GOSPEL.

ST. LUKE I. 57–80.

ELISABETH'S time was fulfilled that she should be delivered; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing-tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, "Blessed be the Lord, the God of Israel"; For he hath visited and wrought

"redemption for his people," And "hath raised up a horn" of salvation for us In the house of his servant "David"; (As he spake by the mouth of his holy prophets which have been since the world began), "Salvation from our enemies, and from the hand of" all "that hate us"; To shew "mercy towards our fathers," And "to remember his" holy "covenant"; "The oath" which "he sware unto Abraham" our father, To grant unto us that we being delivered out of the hand of our enemies Should serve him without fear, In holiness and righteousness before him all our days. Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go "before the face of the Lord to make ready his ways"; To give knowledge of salvation unto his people In the remission of their sins, Because of the tender mercy of our God, Whereby the day-spring from on high shall visit us, "To shine upon them that sit in darkness and the shadow of death"; To guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

28 JUNE IRENAEUS, BISHOP OF LYONS, AND DOCTOR, 202 A.D.

THE COLLECT.

O LORD Jesu Christ, who didst enable thy servant Irenaeus, according to the example of thy first Apostles, to have a devout reverence for all thy works, and to love the Faith delivered to thy holy Church; Grant us to hold fast the things which are most precious in thy sight, and to seek above all else the things which make for peace whereby we may edify one another, to thy honour and glory, who with the Father and the Holy Spirit livest and reignest one God, world without end. *Amen.*

THE EPISTLE.
TITUS 3. 8–11.

FAITHFUL is the saying, and concerning these things I will that thou affirm confidently to the end that they which have believed God may be careful to profess honest occupations. These things are good and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A man that is factious after a first and second admonition avoid; knowing that such an one is perverted, and sinneth, being self-condemned.

THE GOSPEL.

ST. MATTHEW 24. 9–14.

THEN shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall "many stumble," and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

29 JUNE SAINT PETER AND SAINT PAUL, APOSTLES AND MARTYRS

THE COLLECT.

O ALMIGHTY God, who by thy Son Jesus Christ, didst give to thine Apostles Saint Peter and Saint Paul many excellent gifts; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 TIMOTHY 4. 1–8.

I CHARGE thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the healthful teaching; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that

day: and not only to me, but also to all them that have loved his appearing.

THE GOSPEL.

ST. JOHN 21. 15–22.

SO when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

2 JULY VISITATION OF THE BLESSED VIRGIN MARY

THE COLLECT.

O GOD, who didst choose, and by thy grace didst wonderfully sanctify, thy handmaid, blessed Mary the Virgin, to be the Mother of thy Son, our Lord and Saviour Jesus Christ; Vouchsafe, we beseech thee, to grant that we following her example may by thy grace walk worthy of the vocation wherewith thou hast called us, and so attain unto the inheritance of the saints in light; through the same Jesus Christ our Lord. *Amen.*

Or this,

O GOD of all grace, to whose honour thy handmaiden Blessed Mary, ever-virgin, poured forth, as on this day, her hymn of joy and thankfulness for the holy Incarnation of thy coeternal Word; Give us grace, we humbly pray thee, that we may both follow her glorious example of faith and obedience, and also with her rejoice in the same our Lord and Saviour Jesus Christ; who with thee and the Holy Spirit, liveth and reigneth, one God, blessed for evermore. *Amen.*

THE EPISTLE. I ST. JOHN 4. 12–14.

NO man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.

THE GOSPEL. ST. LUKE 1. 39–49.

AND Mary arose in those days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. And Mary said, "My soul" doth magnify "the Lord," And my spirit "hath rejoiced in God my Saviour." For "he hath looked upon the low estate of his handmaiden": For behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; And "holy is his name."

15 JULY TRANSLATION OF SWITHUN, B. OF WINCHESTER, AND CONFESSOR, *c.* 862 A.D.

MEMORIAL COLLECT.

GRANT, O merciful God, that as Saint Swithun served thee and his generation with the devotion of his whole heart: So there may never be lacking in thy Church faithful intercessors, labouring fervently in prayer, that thy just judgements fall not on us, and that our land may yield her increase; through the merits of thy blessed Son, our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

20 JULY MARGARET, VIRGIN AND MARTYR AT ANTIOCH IN PISIDIA

MEMORIAL COLLECT.

O ALMIGHTY God, who gavest unto Saint Margaret grace to triumph over all the power of the enemy: Mercifully grant, that we may trample down all sensual desires, and out of weakness be made strong; through the might of Jesus Christ, our Lord. *Amen.*

22 JULY SAINT MARY MAGDALENE

THE COLLECT.

O ALMIGHTY God, whose blessed Son did call and sanctify Mary Magdalene to be a witness to his resurrection; Mercifully grant that by thy grace we may be healed of all our infirmities, and always serve thee in the power of his endless life, who with thee and the Holy Spirit liveth and reigneth, one God, world without end. *Amen.*

THE EPISTLE.

PHILIPPIANS 3. 7–11.

WHAT things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead.

THE GOSPEL.

ST. JOHN 20. 11–18.

MARY was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken

away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

25 July SAINT JAMES THE APOSTLE

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him; So we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.
ACTS 11. 27–12. 2.

IN these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa: which also they did, sending it to the

elders by the hand of Barnabas and Saul. Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword.

THE GOSPEL.

ST. MATTHEW 20. 20–28.

THEN came to Jesus the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

26 JULY ANNE, MOTHER TO THE BLESSED VIRGIN MARY

MEMORIAL COLLECT.

ALMIGHTY God, who didst confer such grace on Saint Anne that of her should be born the mother of thine only-begotten Son; Purify and illuminate all parents in thy Church, that they may bring up their children in the knowledge of thy truth, and dwell with them in honour and in love; through the same thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

1 AUGUST DELIVERANCE OF SAINT PETER

LAMMAS DAY

THE COLLECT.

O GOD, who didst cause the blessed Apostle Peter to be loosed from the chains with which the enemy had bound him, and to go away unhurt; Loose us, we beseech thee, from the chains of our sins, and mercifully guard and set us free from all evil; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

ACTS 12. 1–17.

ABOUT that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through

one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

THE GOSPEL.

ST. MATTHEW 16. 13–19.

WHEN Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

5 AUGUST OSWALD, KING OF NORTHUMBRIA, AND MARTYR, 642 A.D.

THE COLLECT.

ALMIGHTY God, who once gavest unto King Oswald, with his own hands both to set up the Cross amongst the English, and also to minister unto the needy; Mercifully grant that pure religion and undefiled, after his example, may never perish out of the land; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end *Amen.*

The Epistle and Gospel as in the Common for Martyrs.

6 AUGUST THE TRANSFIGURATION OF OUR LORD

THE COLLECT.

ALMIGHTY and everlasting God, whose blessed Son was revealed to the three Apostles when he was transfigured on the holy mount, and in the excellent glory spake with Moses and Elijah of his decease which he should accomplish at Jerusalem; Grant to us thy servants that though now we see him not, yet in faith beholding the light of his countenance, we may be strengthened to bear the cross; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

1 ST. JOHN 3. 1–3.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure.

THE GOSPEL.
ST. MARK 9. 2–7.

AFTER six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.

7 AUGUST NAME OF JESUS

THE COLLECT.

O ALMIGHTY God, who hast given unto thy Son Jesus, the Name which is above every name, and hast taught us that there is salvation in none other; Mercifully grant, that, as thy faithful people have comfort and peace in his Name, so they may ever labour to publish it unto all nations; through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever and ever. *Amen.*

FOR THE EPISTLE.
ACTS 4. 8–12.

THEN Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is "the stone which was set at nought of" you "the builders, which was made the head of the corner." And in none other is there salvation: for neither is any other name under heaven, that is given among men, wherein we must be saved.

THE GOSPEL.
ST. MATTHEW 1. 20–23.

BEHOLD, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now

all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel"; which is, being interpreted, "God with us."

10 AUGUST LAWRENCE, ARCHDEACON AT ROME, AND MARTYR, 258 A.D.

THE COLLECT.

O ALMIGHTY God, whose faithful Martyr, Saint Lawrence, was once content to endure most cruel torture; Strengthen our weakness, we humbly beseech thee, that, after his example, we may bear without flinching whatever of sharp pain and anguish at any time may befall us; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 11. 34–40.

WHO through faith quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. And others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

THE GOSPEL.

ST. LUKE 9. 57–62.

AS they went in the way, a certain man said unto Jesus, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests, but the Son of man hath not where to lay his head. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

20 AUGUST BERNARD OF CLAIRVAUX, ABBOT AND DOCTOR, 1153 A.D.

THE COLLECT.

O GOD, who didst cause Saint Bernard to be a burning and shining light of lowliness, mercifulness and kindness; Grant, we beseech thee, that we too may be purged from all

care and desire for transitory things, and give up our hearts and minds wholly to thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.
PHILIPPIANS 4. 11–13.

I HAVE learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me.

THE GOSPEL. ST. LUKE 10. 38–42.

NOW as they went on their way, Jesus entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at our Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

24 August SAINT BARTHOLOMEW THE APOSTLE

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.
ACTS 5. 12–16.

BY the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest durst no man join himself to them: howbeit the people magnified them; and believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried

out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

THE GOSPEL.
ST. LUKE 22. 24–30.

AND there arose also a contention among them, which of them is accounted to be greatest. And Jesus said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

28 AUGUST AUGUSTINE, BISHOP OF HIPPO IN AFRICA, CONFESSOR AND DOCTOR, *c.* 430 A.D.

THE COLLECT.

O GOD, who didst enrich thy holy bishop, Saint Augustine of Hippo, with singular gifts and graces of the Holy Spirit; Leave us not, we beseech thee, in our manifold infirmities, but strengthen us with thy heavenly aid; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

THE EPISTLE.
ROMANS 10. 1–11.

BRETHREN, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteous-

ness of God. For Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that "the man that doeth" the righteousness which is of the law "shall live thereby." But the righteousness which is of faith saith thus, "Say not" in thy heart, "Who shall ascend into heaven?" (that is, to bring Christ down:) or, "Who shall descend into the abyss?" (that is, to bring Christ up from the dead). But what saith it? "The word is nigh thee, in thy mouth, and in thy heart": that is, "the word" of faith, which we preach: because if thou shalt confess "with thy mouth Jesus as Lord," and shalt believe "in thy heart" that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith: "Whosoever believeth in him shall not be put to shame."

THE GOSPEL.

ST. LUKE 10. 21, 22.

IN that same hour Jesus rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.

29 AUGUST THE BEHEADING OF SAINT JOHN THE BAPTIST

THE COLLECT.

ALMIGHTY God, who didst give grace to thy blessed Son's forerunner, John Baptist, to be faithful unto death; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

HEBREWS 12. 1–7.

THEREFORE let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the captain and perfecter of our faith, who for the joy

that was set before him endured the cross, despising shame, and "hath sat down at the right hand" of the throne of God. For consider him that hath endured such gainsaying "of sinners against themselves," that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons, "My son, regard not lightly the chastening of the Lord, Nor faint when thou art reproved of him; For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth." It is for "chastening" that ye endure; God dealeth with you as with "sons."

THE GOSPEL.

ST. MARK 6. 17–29.

HEROD himself sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them

that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

31 AUGUST AIDAN, BISHOP OF LINDISFARNE, AND CONFESSOR, 651 A.D.

THE COLLECT.

ALMIGHTY God, who, of old, sentest Saint Aidan to preach unto the English thy saving Word; Grant unto all ministers of thy Word and Sacraments such simplicity of purpose, gentleness, and love for the souls of men, that they may truly follow him, even as he followed Christ; through the same thy Son, our only Mediator and Redeemer. *Amen.*

The Epistle and Gospel as in the Common for Confessors and Doctors.

1 SEPTEMBER GILES, ABBOT IN PROVENCE, PATRON OF HOSPITALS, *c.* 712 A.D.

MEMORIAL COLLECT.

TEACH us, O Lord God Almighty, after the example of Saint Giles, the power of gentleness; that we may never fail the weak and them that are ready to halt; through him, who cometh to be our Judge, Jesus Christ our Lord. *Amen.*

8 SEPTEMBER NATIVITY OF THE BLESSED VIRGIN MARY

THE COLLECT.

O ALMIGHTY God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord; Vouchsafe, we beseech thee, to hallow our bodies in chastity and our souls in humility and love; through the same thy Son, our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

GENESIS 3. 9–15.

THE LORD God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest

to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said unto the serpent, Because thou hast done this, cursed art thou from among all cattle, and from among every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

THE GOSPEL.

ST. LUKE 11. 27, 28.

IT came to pass, as Jesus said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

13 SEPTEMBER CYPRIAN, BISHOP OF CARTHAGE, AND MARTYR, 258 A.D.

THE COLLECT.

O GOD, who didst give grace to thy Bishop Cyprian to consecrate all his powers to the service of thy Church in Africa, and to build and guard it in troublous times; Grant to all those who bear rule in thy house to think ever of its glory, its purity, and its beauty, and to welcome death with thanksgiving whensoever thou shalt send it; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 8. 35–39.

WHO shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, "For thy sake we are killed all the day long; We were accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE GOSPEL.

ST. MATTHEW 10. 34–39.

JESUS said to his disciples, Think not that I came to send peace on the earth: I came not to send peace, but a sword! For I came to set a man at variance "against his father, and the daughter against her mother, and the daughter in law against her mother in law": and "a man's foes shall be they of his own household." He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

14 SEPTEMBER HOLY CROSS DAY

THE COLLECT.

O GOD, who to enlighten the darkness of the world didst vouchsafe to give thy Son the Saviour of the world to be lifted up on the Holy Cross; Illuminate, we beseech thee, our hearts and minds that we, who on earth acknowledge the mystery of the Cross of Christ, may be freed from the bonds of our sins, and attain unto the fulness of eternal life, through the same Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE.
PHILIPPIANS 2. 5–11.

HAVE this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a thing to be tenaciously held to be on an equality with God, but made himself of no account, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the Cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus "every knee should bow," of things in heaven and things on earth, and things under the earth; and that "every tongue should confess" that "Jesus Christ is Lord," to the glory "of God" the Father.

THE GOSPEL.
ST. JOHN 12. 31–36.

JESUS answered and said, Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

16 SEPTEMBER NINIAN, BISHOP IN GALLOWAY, *c.* 430 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, whose faithful servant, Saint Ninian, is still commemorated in many a place amongst the Scots; Mercifully grant that the people of Scotland may never cease to obey the Gospel of Christ, which he first taught them; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

19 SEPTEMBER THEODORE OF TARSUS, ARCHBISHOP OF CANTERBURY, CONFESSOR AND DOCTOR, 690 A.D.

THE COLLECT.

O ALMIGHTY God, who didst give to Theodore of Tarsus, the first Archbishop whom all the English Church obeyed, such grace and wisdom that he was able to bring union where there had been disunion, and order where there had been confusion; Grant that we may ever thankfully preserve that order, and labour in like unity of purpose for the welfare of thy Church, and the glory of thy holy Name; through Jesus Christ our Lord, who liveth and reigneth ever one God, world without end. *Amen.*

THE EPISTLE.

ROMANS 15. 1–7.

WE that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, "The reproaches of them that reproached thee fell upon me." For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the glory of God.

THE GOSPEL.

ST. LUKE 12. 40–44.

BE ye also ready: for in an hour that ye think not the Son of man cometh. And Peter said, Lord, speakest thou this parable unto us, or even unto all. And the Lord said, Who then is the faithful steward, the wise man, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath.

21 SEPTEMBER SAINT MATTHEW THE APOSTLE

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 CORINTHIANS 4. 1–6.

THEREFORE seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

THE GOSPEL.

ST. MATTHEW 9. 9–13.

AND as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, "I desire mercy, and not sacrifice": for I came not to call the righteous, but sinners.

29 SEPTEMBER SAINT MICHAEL AND ALL ANGELS

THE COLLECT.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy

appointment they may succour and defend us on earth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.
REVELATION 5. 11–14.

AND I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was "ten thousand times ten thousand, and thousands of thousands," saying with a great voice, Worthy is "the Lamb that hath been slain" to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, I heard saying, Unto him that "sitteth on the throne," and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

THE GOSPEL.
ST. MATTHEW 18. 1–10.

IN that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it

from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

30 SEPTEMBER JEROME AT BETHLEHEM, PRESBYTER, CONFESSOR AND DOCTOR, 420 A.D.

THE COLLECT.

O ALMIGHTY God, who didst endue thy servant Jerome with singular gifts of learning: So illumine with thy Holy Spirit the hearts and minds of all scholars, that they may use their knowledge wisely and in charity; to the honour of thy Name, and the benefit of thy Church; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.
ROMANS 16. 25–27.

NOW to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith; to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

THE GOSPEL.
ST. JOHN 15. 8–12.

HEREIN is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you.

1 OCTOBER REMIGIUS, BISHOP OF RHEIMS, AND CONFESSOR, *c.* 532 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, who by the ministry of Remigius didst bring a multitude of the nation of the Franks, on one day, to the saving laver of regeneration; Mercifully grant to all that are baptized, that as they have put on Christ, so they may ever feel on their lives the claim of the new obedience; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

4 OCTOBER FRANCIS OF ASSISI, *c.* 1226 A.D.

THE COLLECT.

O GOD, who didst use the worthy deeds of thy blessed servant Francis as a means whereby to make thy Church again the mother of children; Grant that we like him may set little prize by earthly things, and attain unto a portion of those good things which thou givest in heaven; through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

1 ST. JOHN 4. 7–11.

BELOVED, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

THE GOSPEL.

ST. MATTHEW 6. 25–30.

JESUS said to his disciples, Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one span unto his term of life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

6 OCTOBER FAITH, VIRGIN AND MARTYR AT AGEN IN AQUITAINE, *c.* 304 A.D.

MEMORIAL COLLECT.

O GOD, in whose strength Saint Faith on this day laid down her life, in simple trust and marvellous constancy; Mercifully grant, that as she was true to her name, so we may be ever constant in our Christian profession; through the might of Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

9 OCTOBER DENYS OF PARIS, BISHOP AND MARTYR, *c.* 286 A.D.

MEMORIAL COLLECT.

BE mindful, O Lord, we beseech thee, of the pleasant land of France, and turn the heart of the people back again; that they, remembering Saint Denys, thy martyr, and all other thy faithful servants that came after, may once more acknowledge thee, the true God, and Jesus Christ whom thou hast sent; through the same thy Son, our only Mediator and Redeemer. *Amen.*

13 OCTOBER TRANSLATION OF SAINT EDWARD THE CONFESSOR

THE COLLECT.

O GOD, who once didst move King Edward the Confessor to build an house for the honour of thy Majesty, and didst knit the hearts of the English unto him in true affection; Mercifully grant to our King and Queen, that as they received the crown within the church of his sepulchre, so they may ever live in thy true fear, and possess the love of their people; through him, who came not to be ministered unto, but to serve, even our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I ST. JOHN 2. 15–17.

LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever.

THE GOSPEL.

ST. MATTHEW 24. 42–47.

JESUS said to his disciples, Watch therefore: for ye know not on what day your Lord cometh. But know this,

that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath.

17 OCTOBER ETHELDREDA, QUEEN, ABBESS OF ELY, 679 A.D.

MEMORIAL COLLECT.

O ALMIGHTY God, who didst give to Etheldreda the Queen exceeding devotion to thy service, so that she forsook her royal state, and dwelt apart for the kingdom of heaven's sake; Grant unto thy people, amid all the pleasures and abundance of this life, to hear thy voice still, and ever to seek first thy kingdom; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

18 OCTOBER SAINT LUKE THE EVANGELIST

THE COLLECT.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.

2 TIMOTHY 4. 9–18.

DO thy diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I sent to Ephesus. The cloke that I left at Troas with Carpus, bring when thou comest; and the books, especially the parch-

ments. Alexander the coppersmith did me much evil: "the Lord will render" to him "according to his works": of whom be thou ware also; for he greatly withstood our words. At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out "of the mouth of the lion." The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

THE GOSPEL. ST. LUKE 10. 1–7.

THE Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

25 OCTOBER CRISPIN AND CRISPINIAN, MARTYRS AT SOISSONS, *c.* 285 A.D.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that as the brothers Crispin and Crispinian, working at their craft, made the preaching of the Word without charge; So we, having our feet shod with the preparation of the gospel of peace, may be ready to every good work; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.
2 THESSALONIANS 3. 7–13.

YOURSELVES know, brethren, how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing.

THE GOSPEL.
ST. JOHN 12. 24–26.

JESUS said unto his disciples, Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

28 OCTOBER SAINT SIMON AND SAINT JUDE, APOSTLES

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.
ROMANS 8. 28–39.

WE know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he

also glorified. What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God "that justifieth; who is he that shall condemn?" It is Christ Jesus that died, yea rather, that was raised from the dead, who is "at the right hand of God," who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, "For thy sake we are killed all the day long; We were accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE GOSPEL.

ST. JOHN 15. 17–27.

THESE things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both

seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, "They hated me without a cause." But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

1 NOVEMBER ALL SAINTS' DAY

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.

REVELATION 7. 2–12.

AND I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till "we shall have sealed" the servants of our God "on their foreheads." And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

Of the tribe of Judah were sealed twelve thousand:

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

Of the tribe of Asher twelve thousand:

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

Of the tribe of Simeon twelve thousand:

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

Of the tribe of Zebulun twelve thousand:

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin were sealed twelve thousand.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which "sitteth on the throne," and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

THE GOSPEL. ST. MATTHEW 5. 1–12.

JESUS, seeing the multitudes, went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying, "Blessed are the poor" in spirit: for theirs is the kingdom of heaven. Blessed are "they that mourn": for they "shall be comforted." Blessed are "the meek": for they "shall inherit the earth." Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are "the pure in heart": for they shall see God. Blessed are the peacemakers: for they shall be called sons of God. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

2 NOVEMBER COMMEMORATION OF ALL SOULS

THE COLLECT.

O ALMIGHTY Lord, the God of the spirits of all flesh, who by the mouth of Saint Paul hast taught us that we should not sorrow, as they who have no hope, for them that fall asleep in Christ; Fulfil, we beseech thee, the purpose of thy love in those that are at rest, that the good work which thou hast begun in them may be perfected unto the day of Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

Or this,

WE commend into thy hands of mercy, most merciful Father, the souls of all the faithful departed, beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that when the judgement shall come, which thou hast committed to thy well-beloved Son, both they and we may be found acceptable in thy sight; Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate. *Amen.*

THE EPISTLE.

I CORINTHIANS 15. 20–26.

NOW hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign till he hath "put" all "his enemies under his feet." The last enemy that shall be abolished is death.

Or,

I THESSALONIANS 4. 13–18.

WE would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort ye one another with these words.

THE GOSPEL.

ST. JOHN 11. 21–27.

MARTHA said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now

I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.

Before the final blessing.

O ETERNAL Lord God, who holdest all souls in life; We beseech thee to shed forth upon thy whole Church in Paradise, and on earth, the bright beams of thy light and heavenly comfort; and grant that we, following the good examples of those who have served thee here and are at rest, may with them at length enter into thine unending joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

6 NOVEMBER LEONARD AT LIMOGES, CONFESSOR, *c.* 559 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, whose blessed Son alone maketh thy people free; Mercifully grant, that as Saint Leonard escaped from the corruption which is in the world; so we may be delivered from the fetters of sin by the same gospel which he believed; through our Lord and Saviour Jesus Christ. *Amen.*

8 NOVEMBER SAINTS, MARTYRS AND DOCTORS OF THE CHURCH OF ENGLAND

THE COLLECT.

WE yield thee devout praise today, O God, for the great things thou hast wrought for us through our fathers, the saints, martyrs and scholars of the English Church, who by their labours, witness and sufferings, not only in this land but throughout the world, have shewn Faith in Christ to be a motive of irresistible force, and Faith in Christ an instrument of inexhaustible strength; Enable us, we beseech thee, to hand on to our children that which we have thus received; and as we bear on our brows the sign of Christ, born, crucified, risen and ascended, do thou in thy mercy grant that we may evermore confess that Faith and live it; through the same thy Son Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, world without end. *Amen.*

THE EPISTLE.

EPHESIANS 1. 3–14.

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual

blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.

THE GOSPEL.
ST. MATTHEW 9. 35–38.

JESUS went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, "as sheep not having a shepherd." Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

11 NOVEMBER MARTIN, BISHOP OF TOURS, AND CONFESSOR, *c.* 397 A.D.

THE COLLECT.

O GOD, who didst teach thy servant Saint Martin to follow thee as a boy, and to serve thee unweariedly through length of days: Grant to thy pastors to be like him in discerning the tokens of thy presence, in shewing zeal for thy glory and gentleness towards those who have gone astray, that they may draw the nations closer to thyself, who with the Father and the Holy Spirit livest and reignest, one God, world without end. *Amen.*

THE EPISTLE.
ISAIAH 61. 10, 11.

I WILL greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

THE GOSPEL.
ST. MATTHEW 25. 31–40.

WHEN the Son of man "shall come" in his glory, and "all the angels with him," then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

16 NOVEMBER QUEEN MARGARET OF SCOTLAND, 1093 A.D.

THE COLLECT.

O GOD, who didst call thy servant Queen Margaret to an earthly throne that she might advance thy heavenly kingdom, and didst endue her with zeal for thy Church and charity towards thy people; Mercifully grant that we who commemorate her example may be fruitful in good works, and attain to the glorious fellowship of thy saints; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE.
PROVERBS 31. 10–31.

A VIRTUOUS woman who can find? For her price is far above rubies. The heart of her husband trusteth in her, and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and their task to her

maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her merchandise is profitable: her lamp goeth not out by night. She layeth her hands to the distaff, and her palms hold the spindle. She spreadeth out her palm to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. Her husband is known in the gates, when he sitteth among the elders of the land. Strength and dignity are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of kindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed; her husband also, and he praiseth her, saying: Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

THE GOSPEL.

ST. MATTHEW 13. 44–46.

JESUS said to his disciples, The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

17 Nov. HUGH, B. OF LINCOLN, AND CONFESSOR, 1200 A.D.

MEMORIAL COLLECT.

O MERCIFUL Father, who didst endow thy servant Hugh of Lincoln with a wise and cheerful boldness, and didst teach him how to commend the discipline of holy life to kings and princes; Give us grace not only to be bold, but to have just cause for boldness, even the fear and love of thyself alone. Grant this, O Father, for the sake of thy dear Son, our Lord and Saviour, Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

18 NOVEMBER HILDA, ABBESS OF WHITBY, 680 A.D.

MEMORIAL COLLECT.

O GOD, the author of all virtues, who didst inspire the Abbess Hilda with devotion of soul and strength of purpose, to direct as a wise mother the hearts and minds of those committed to her charge, in study of the Scriptures and in all simplicity and purity of life; Help us, we beseech thee, ever steadfastly to direct our life and conduct according to the rule of thy holy commandments; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

20 NOVEMBER EDMUND, KING OF EAST ANGLIA, AND MARTYR, 870 A.D.

MEMORIAL COLLECT.

GRANT, we beseech thee, Almighty God, that as King Edmund, refusing to deny the Faith, was content to be the mark for the sharp arrows; So we may patiently suffer adversities; that we may reign with Him, who suffered for us, even thy Son, our Saviour Jesus Christ. *Amen.*

22 NOVEMBER CECILIA, VIRGIN AND MARTYR AT ROME, 230 A.D.

MEMORIAL COLLECT.

ALMIGHTY God, from whom only cometh the skill to handle the organ, and the voice of melody; Mercifully grant that as we, this day, remember Saint Cecilia, so we may ever render unto thee each gift of music, and the power of song; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

23 NOVEMBER CLEMENT, BISHOP OF ROME, AND MARTYR, 100 A.D.

THE COLLECT.

O LORD, who in every age dost lead the meek of the earth to be followers of the Lamb of God; Raise up to us teachers like to thy servant Clement, whose name is in the book of life; and grant, that seeking thy glory alone, they may by their writings edify thy Church; and do thou open to us the healing fountains of repentance, peace, and love; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE.
2 TIMOTHY 2. 11–13.

FAITHFUL is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself.

THE GOSPEL.
ST. MATTHEW 11. 28–30.

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and "ye shall find rest unto your souls." For my yoke is easy, and my burden is light.

25 NOVEMBER CATHERINE, VIRGIN AND MARTYR AT ALEXANDRIA

MEMORIAL COLLECT.

GRANT, O Lord, that as Saint Catherine esteemed the reproach of Christ greater riches than the treasures of Egypt; So we may ever hold human learning, apart from thee, as nothing worth; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

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THE MINISTRATION OF

PUBLICK BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH

¶ *The Ministers of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the fourth or fifth Sunday next after their birth, unless upon a great and reasonable cause.*

¶ *It is convenient where possible that Baptism should be administered upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. Nevertheless, (for sufficient cause,) Children may be baptized upon any other day.*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers. Nevertheless, when three Sponsors cannot conveniently be had, one Godfather and one Godmother shall suffice. Parents, if need so require, may be Sponsors for their own Child, provided that the Child have one other Sponsor. No person shall be admitted to be a Sponsor who hath not been baptized.*

¶ *If the Curate be unavoidably absent, it is lawful for a Deacon to baptize infants.*

¶ *When there are Children to be baptized, the Parents shall give due notice thereof to the Curate. He shall thereupon appoint the time for the Baptism, which shall be either immediately after the last Lesson, or after the Third Collect at Morning or Evening Prayer; or at such other time as he in his discretion shall think fit. And the Priest coming to the Font (which is then to be filled with pure Water), and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Spirit; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the holy Spirit, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the holy Spirit; that *he*, being received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life,

there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

¶ *Or this,*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he approveth this charitable work of ours in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him.

¶ *Then shall the Priest and people, still standing, say,*

ALMIGHTY and everlasting God, heavenly Father,

We give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee;

Increase this knowledge, and confirm this faith in us evermore.

Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation;

Through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to grant *him* remission of sin, to sanctify *him* with the Holy Spirit, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same; and the sinful desires of the flesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I steadfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, God being my helper.

¶ *Then shall the Priest say,*

OMERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen*.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen*.

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certify that the Child may not well endure it, it shall suffice to pour Water upon it, saying the foresaid words,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* Here the Priest shall make a Cross upon the Child's forehead.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, the people kneeling;*

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive

him for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church-Catechism set forth for that purpose.

¶ *When Baptism is administered at Morning or Evening Prayer, then all the Prayers after the Third Collect may be omitted, except* The Prayer of St. Chrysostom *and* The Grace of our Lord Jesus Christ, etc.; *at other times the Ministration of Baptism shall be concluded with the words,* The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *If a Child that hath been privately baptized be brought to the Church at the same time with a Child that is to be baptized, the Priest, having certified the sufficiency of the Private Baptism, shall begin,* The Order of the Ministration of Publick Baptism of Infants, *putting the appointed questions to the Sponsors of both the Children: save that the question* Wilt thou be baptized in this Faith? *be not asked of the Sponsors of the Child already baptized. Then, having baptized and received the Child that hath not been baptized, he shall demand the name of the Child that hath been privately baptized, and receive him. Which done, he shall proceed with the rest of the Order of Publick Baptism.*

¶ *It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.*

¶ *To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the* xxxth *Canon, first published in the Year* MDCIV.

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN

AND THE PUBLIC RECEIVING OF SUCH AS HAVE BEEN PRIVATELY BAPTIZED

¶ *The Curates of every Parish shall warn the people, that without great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer, concluding with the Prayer,* Almighty, everliving God, whose most dearly beloved Son Jesus Christ, etc. *And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, the people kneeling down, the Minister and people shall say the Lord's Prayer, after which the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

2 *Cor.* 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *But when no such lawful Minister can be procured, and extreme urgency shall compel, one of them that be present shall name the Child, and pour water upon it, saying: N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. *And then they that be present shall say the Lord's Prayer.*

¶ *And let them not doubt, but that the Child thus privately baptized either by the Minister of the Parish, or by some other Minister, or by one of them that be present, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, the people being certified that it hath been duly baptized, it may be received publickly into the Congregation.*

¶ *If the Child were baptized by any other person, then the Minister who receiveth the Child shall satisfy himself that all hath been well done, and according to due order, concerning the Baptism of the Child; to which end he shall, if need so require, examine those who bring the Child to the Church after this manner, inquiring whether the Child was baptized with Water in the Name of the Father, and of the Son, and of the Holy Ghost, and saying,*

BY whom was this Child baptized? Who was present when this Child was baptized?

Because some things essential to this

Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

Was this Child baptized with water?

Was this Child baptized in the Name of the Father, and of the Son, and of the Holy Ghost?

¶ *And if the Minister of the Parish did himself baptize the Child, or shall find by the answers of such as bring the Child that the Child was baptized with Water in the Name of the Father, and of the Son, and of the Holy Ghost; then shall he not christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, hath by the laver of Regeneration in Baptism been received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

ST. MARK 10. 13–16.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant;* that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father,

We give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee;

Increase this knowledge, and confirm this faith in us evermore.

Give thy holy Spirit to *this Infant*, that *he*, being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise;

Through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works; the vain pomp and glory of this world, with all covetous desires of the same; and the sinful desires of the flesh; so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I steadfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, God being my helper.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* Here the Priest shall make a Cross upon the Child's forehead.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child is* by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say, the people kneeling,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then, the people standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church-Catechism set forth for that purpose.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with* Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (*which are essential parts of Baptism,*) *then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES

¶ *It is convenient that Baptism should be administered upon Sundays or Holy-days, or at other times when the most number of people come together.*

¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Curate; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, they shall each choose three, or at the least two, to be their witnesses, who shall be ready to present them at the Font, immediately after the Second Lesson, or after the Third Collect, either at Morning or Evening Prayer, or (if need so require) at such other time as the Curate in his discretion shall think fit. And then standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer,* No; *then shall the Priest say thus,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

¶ *And here all the Congregation shall kneel.*

ALMIGHTY and everlasting God, who by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the holy Ghost, that *they*, being received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual

regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the

filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him.

¶ *Then shall the Priest and people, still standing, say,*

ALMIGHTY and everlasting God, heavenly Father,

We give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee;

Increase this knowledge, and confirm this faith in us evermore.

Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation;

Through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then the Priest shall speak to the* persons *to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Question. Dost thou forsake the devil and all his works?

Answer. I forsake them.

Question. Dost thou forsake the vain pomp and glory of the world, with all covetous desires of the same?

Answer. I forsake them.

Question. Dost thou forsake the sinful desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I forsake them.

Question. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

Answer. I believe.

Question. Dost thou believe in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell and also

did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

Answer. I believe.

Question. Dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; Remission of sins; Resurrection of the flesh; and everlasting life after death?

Answer. All this I steadfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen*.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen*.

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen*.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen*.

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen*.

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the witnesses the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock, * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* Here the Priest shall make a Cross upon the Person's forehead.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, the people kneeling.*

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

¶ *Then shall the Priest say the following Thanksgiving.*

WE yield thee hearty thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons;* that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants,* and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

Or else this,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these persons* with thy holy Spirit, to receive *them* for thine own children by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant, that *they*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *they are* made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, the people standing up, the Priest shall use this Exhortation following; speaking to the witnesses first.*

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized* persons, *he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every person, baptized in riper years, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *When Baptism is administered at Morning or Evening Prayer, then all the Prayers after the third Collect may be omitted, except* The Prayer of St. Chrysostom *and* The Grace of our Lord Jesus Christ, etc. *At other times the Ministration of Baptism shall be concluded with the words,* The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word* [Infant] *for* [Child *or* Person] *as occasion requireth.*

¶ *If it is doubtful whether one that is of riper years hath been duly baptized or no, the Priest shall baptize him in the form here appointed, saving that he shall use this form of words:* If thou art not already baptized, *N.*, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *When an unbaptized person of riper years is in immediate danger of death, or by reason of infirmity cannot be brought to the Church, then, if the Minister be satisfied as to his repentance, faith, and desire to be baptized, the Order of Private Baptism of Children may be used with such changes as the age of the person to be baptized may require.*

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP

Question.

WHAT is your Name?

Answer. *N.* or *M.*

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the flesh, And the life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have none other gods but me.

2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.

3. Thou shalt not take the Name of the Lord thy God in vain.

4. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God.

5. Honour thy father and thy mother.

6. Thou shalt do no murder.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is:

1. To believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength:

2. To worship him, to give him thanks, to put my whole trust in him, to call upon him:

3. To honour his holy Name and his Word:

4. And to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me:

5. To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters:

6. To hurt no body by word nor deed: To bear no malice nor hatred in my heart:

7. To keep my body in temperance, soberness, and chastity:

8. To keep my hands from picking and stealing. To be true and just in all my dealings.

9. To keep my tongue from evil-speaking, lying, and slandering:

10. Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments

of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

Question. What desirest thou of God in this prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness:

To send his grace unto me, and to all people:

That we may worship him, serve him, and obey him, as we ought to do.

And I pray unto God, that he will send us all things that be needful both for our souls and bodies:

And that he will be merciful unto us, and forgive us our sins:

And that it will please him to save and defend us in all dangers spiritual and bodily; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. † I mean by this word Sacrament, an outward and visible sign of an inward and spiritual grace given unto us: ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. † There are two parts in a Sacrament; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. † The outward visible sign or form in Baptism is Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. † The inward spiritual grace in Baptism is A death unto sin, and a new birth unto righteousness: for being by nature born in sin, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants bap-

tized, when by reason of their tender age they cannot perform them?

Answer. Because they promise both † of these things by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. † The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. † The outward part or sign of the Lord's Supper is Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The inward part, or thing signified is the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The benefits whereof we are partakers in the Lord's Supper are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. It is required of them that come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently instruct and examine the Children of his Parish in this Catechism. And it is expedient also that he should openly in the Church instruct and examine them in some part of it on Sundays and Holy-days either after the Second Lesson at Evening Prayer, or at some other convenient time.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION

¶ *To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confess the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.*

¶ *So soon as children are come to a competent age, and can say in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short Catechism are contained; they shall be brought to the Bishop to be confirmed by him.*

¶ *The Curate shall from time to time make diligent enquiry whether there be any in his Parish who, having been baptized, were not confirmed in their youth; and, if he find any such and think them meet to be confirmed, he shall earnestly move them to prepare themselves to seek God's grace in Confirmation.*

¶ *And whensoever the Bishop shall give knowledge that he will minister Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in the manner following. And it is convenient that every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*

¶ *No instruction given by the Bishop, or hymns sung, shall intervene between* "Our help is in the Name of the Lord, etc." *and the laying on of hands.*

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following, unless he shall otherwise determine.*

DEARLY beloved in the Lord, in ministering Confirmation the Church doth follow the example of the Apostles of Christ. For in the eighth Chapter of the Acts of the Apostles we thus read:

"They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. When they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only

they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

Holy Scripture doth here teach us that in Confirmation there is an inward grace and an outward sign. The inward grace is the strengthening gift of the Holy Spirit. And, forasmuch as this gift cometh from God alone, we here present shall make our supplication to Almighty God, as the Apostles did, that he will pour forth his Holy Spirit upon those who in Baptism were made his children by adoption and grace. The outward sign is the laying on of hands, which to those who rightly receive it is a strong assurance and an effectual token that what they truly seek is indeed bestowed upon them by their heavenly Father.

Furthermore, to the end that this congregation may be certified that *you* who are *now* to be confirmed are steadfastly purposed to lead a holy life in the faith of Christ and in obedience to God's will and commandments, and that *you yourselves* may have always printed in *your* remembrance what *your* duties are and how greatly *you* need the heavenly assistance of the Holy Spirit, the Church hath thought good to order that, before *you* receive the laying on of hands, *you* shall openly acknowledge *yourselves* bound to fulfil the Christian duties to which holy Baptism hath pledged *you*.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confessing the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

¶ *Or else the Bishop shall say,*

DO ye here, in the presence of God and of this congregation, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and all the sinful lusts of the flesh, so that ye will not follow nor be led by them?

Answer. I do.

Do ye believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer. I do.

Will you endeavour to keep God's holy will and commandments, and to walk in the same all the days of your life?

Answer. I will, God being my helper.

The Bishop.

OUR help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hands upon the head of every one severally* † *and repeating the baptismal name after the Minister, say, N.,* I confirm thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. *The Bishop may at his discretion, insert immediately after the name of the person, the words,* I sign thee with the sign of the Cross, *and over each group of Candidates as they kneel, shall say,*

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then (all kneeling down) the Bishop shall say,*

The Lord be with you.
Answer. And with thy spirit.

Let us pray.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ † *Then those who have received the Laying on of Hands, standing up, the Bishop may exhort them in this wise:*

BELOVED, forasmuch as ye have put on Christ and have been made living members of his Church, and have received the manifold gifts of the Holy Spirit, ye must walk answerably to your Christian calling. Our Lord, in the night in which he was betrayed, instituted the most comfortable Sacrament of his Body and Blood for the memorial of his death and for the strengthening and refreshing of our souls. If therefore ye would be his servants and do whatsoever he commanded you, ye must not neglect this Sacrament, but must come to the holy Communion with thankfulness, repentance, faith, and charity, that so ye may do his will and grow in grace unto your life's end.

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF
SOLEMNIZATION OF MATRIMONY

¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays, in the time of Service, when notices are wont to be published; the Curate saying after the accustomed manner,*

I PUBLISH the Banns of Marriage between *N.* of —— and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *Nor shall any be married without Banns first asked, save where Licence is had from Authority, or lawful notice hath been otherwise given.*

¶ *And if the persons that are to be married have obtained Licence from Authority to be married without publication of Banns, the Curate shall not solemnize Matrimony betwixt them without production of the Licence.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God himself, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended in Holy Writ to be honourable among all men, and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

[First, It was ordained for the increase of mankind according to the Will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and controlled; that those who are not called of God to remain unmarried should live chastely in Matrimony, and thus in holiness and pureness of living mankind should dwell together in families.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.]

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any

just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *When two or more marriages are solemnized at the same time, all that followeth down to the Psalm shall be said in each case severally.*

¶ *Speaking unto the persons that shall be married, the Priest shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alleged, then shall the Curate say unto the Man,*

N. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest say unto the Woman,*

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou † love him, comfort him, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish,† till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and (the congregation standing) the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, they living faithfully together may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then shall the Priest, followed by the Man and the Woman, go to the Lord's Table, this Psalm being said or sung.*

PSALM 128. *Beati omnes.*

BLESSED are all they that fear the LORD: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the LORD.

The LORD from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

PSALM 67. *Deus misereatur.*

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *The Psalm ended, the people shall kneel, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Let us pray.

Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Minister. Lord, have mercy upon us.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid;
Answer. Who put their trust in thee.
Minister. O Lord, send them help from thy holy place;
Answer. And evermore defend them.
Minister. Be unto them a tower of strength,
Answer. From the face of their enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and vouchsafe to send thy blessing upon them; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; Bestow, we beseech thee, upon these two persons the heritage and gift of children; and grant that they may live together so long in godly love and honesty, that

they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst after thine own image and similitude create man and woman; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and † true to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who from the beginning hath sanctified and joined together man and woman in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *If there be no Communion, nor Sermon declaring the duties of Man and Wife, the Minister shall read some portion of Scripture, or he shall say the Exhortation following:*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

¶ *If there be no Communion at the time of the Marriage, the Priest shall dismiss those that are gathered together, saying,*

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

Collect, Epistle and Gospel for use at a Marriage.

THE COLLECT.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works

of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Spirit ever one God world without end. *Amen.*

THE EPISTLE.
EPHESIANS 5. 20–33.

GIVE thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ. Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it even as Christ also the church; because we are members of his body. "For this cause shall a man leave his father and mother, and shall cleave to his wife: and the twain shall become one flesh." This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

THE GOSPEL.
ST. MATTHEW 19. 4–6.

JESUS answered and said, Have ye not read, that he which made them from the beginning "made them male and female," and said, "For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh." So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

THE
THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,
COMMONLY CALLED
THE CHURCHING OF WOMEN

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and to preserve you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

¶ *Then shall the Priest say,*

PSALM 116. 1–9, 11, 12, 17, 18. *Dilexi, quoniam.*

I LOVE the LORD : because he hath heard the voice of my supplications;

Because he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, then did I call upon the Name of the LORD : O LORD, I beseech thee, deliver my soul.

Gracious is the LORD, and righteous : yea, our God is full of compassion.

The LORD preserveth the simple : I was brought low, and he saved me.

Return then unto thy rest, O my soul : for the LORD hath dealt lovingly with thee.

And why? thou hast rescued my life from death : mine eyes from tears, and my feet from falling.

I shall walk before the LORD : in the land of the living.

What can I render unto the LORD : for all the benefits that he hath done unto me?

I will lift up the cup of thanksgiving for salvation : and proclaim the Name of the LORD.

I will pay my vows unto the LORD in the presence of all his people : in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise ye the LORD.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or,

PSALM 127. *Nisi Dominus.*

EXCEPT the LORD build the house : they labour in vain thereat that build it.

Except the LORD keep watch over the city : the watchman waketh but in vain.

It may be but lost labour that ye haste to rise up early, and take no rest, but eat the bread of carefulness : for look, to whom it pleaseth him he giveth it in sleep.

Lo, children and the fruit of the

womb : are an heritage and gift that cometh of the LORD.

As arrows in the strong hand of the mighty : even so are a young man's children.

Happy is the man that hath filled his quiver therewith : they shall not be put to shame when they speak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say to the Woman,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace, both now and evermore. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

THE ORDER FOR

THE VISITATION OF THE SICK

¶ *When any person is sick, notice shall be given thereof to the Curate of the Parish; who shall minister to the sick person after the form following, or in like manner.*

¶ *When he cometh into the sick man's house he shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him.*

Minister. Let the enemy have no advantage of *him;*

Answer. Nor the wicked approach to hurt *him.*

Minister. Be unto *him,* O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

¶ *Then may the Minister say the Collects following, or such of them as he may think fit, and after each Collect he may say the Psalm appointed with its Anthem.*

COLLECT.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

† PSALM 3. 1–5, 8. *Domine, quid multiplicati?*

Anthem. Unto the LORD do I call with my voice : and he answereth me out of his holy hill.

LORD, how are they increased that trouble me : many are they that rise up against me.

Many one there be that say of my soul : "There is no help for him in his God."

But thou, O LORD, art a shield about me : thou art my glory, and the lifter up of my head.

Unto the LORD do I call with my voice : and he answereth me out of his holy hill.

I laid me down and slept, and rose up again : for the LORD sustaineth me.

Salvation belongeth unto the LORD : and thy blessing is upon thy people.

Antiphon. Unto the LORD do I call with my voice : and he answereth me out of his holy temple.

COLLECT.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

PSALM 77. 1–12. *Voce mea ad Dominum.*

Anthem. I have pondered the days of old : and the years that are past.

† ALOUD will I cry unto God, and lift up my voice : yea, even unto God will I lift up my voice, and he will hearken unto me.

In the time of my trouble I sought the Lord : in the night-season I stretched forth my hands unto him and slacked not, my soul refused all other comfort.

When I think thereon, O God, I must moan : when I muse thereon my spirit waxeth faint.

Thou holdest mine eyes from sleeping: I am so perplexed that I know not what to say.

I have pondered the days of old : and the years that are past.

Let me, said I, call to remembrance my former song of praise in the night : let me commune with mine own heart, and search out my spirit.

Will the Lord cast us off for ever : and will he be no more intreated?

Is his loving-kindness clean gone for ever : and hath his promise come utterly to an end for evermore?

Hath God forgotten to be gracious : or hath he shut up his compassion in displeasure?

Then I said, It is mine own infirmity and weakness : to think that the right hand of the Most High could change.

I will remember the works of the LORD : and call to mind thy wonders of old time.

I will muse also upon all thy work : and my meditation shall be of thy doings.

Antiphon. I have pondered the days of old : and the years that are past.

COLLECT.

† ASSIST us, we beseech thee, O Lord, in these our prayers, as we call upon thee on behalf of this thy servant: and bestow upon *him* the help of thy merciful consolation; through Jesus Christ our Lord. *Amen.*

PSALM 138. 1–4, 8, 9. *Confitebor tibi.*

Anthem. Though I walk in the midst of trouble: yet wilt thou revive me.

I WILL give thanks unto thee, O LORD, with my whole heart: even before the gods will I make melody unto thee.

I will worship toward thy holy temple, and give thanks unto thy Name: because of thy loving-kindness, and because of thy faithfulness.

For the glorious fulfilment of thy promise: doth far surpass the renown of all thy former deeds.

When I called unto thee, thou didst answer me: and didst encourage me with thy strength in my soul.

Though I walk in the midst of trouble, yet wilt thou revive me: thou stretchest forth thy hand against the furiousness of mine enemies, and thy right hand doth save.

The LORD on my behalf will complete the good work he hath in hand for me: yea, thy loving-kindness, O LORD, endureth for ever; abandon not then that which thine own hands have so far wrought.

Antiphon. Though I walk in the midst of trouble: yet wilt thou revive me.

COLLECT.

† O GOD, by whose command the moments of our life run their course; Receive our prayers for this thy servant, on whose behalf we implore thy mercy; that our heaviness because of *his* sickness may be turned into joy over *his* recovery; through Jesus Christ our Lord. *Amen.*

PSALM 103. 1–4, 20–23. *Benedic, anima mea.*

Anthem. The LORD saveth thy life from Destruction: and crowneth thee with mercy and loving-kindness.

BLESS the LORD, O my soul: and all that is within me bless his holy Name.

Bless the LORD, O my soul: and forget not all his benefits;

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from Destruction: and crowneth thee with loving-kindness and tender mercies.

O bless the LORD, ye angels of his, ye that be mighty in strength: ye that fulfil his commandment, hearkening unto the voice of his word.

O bless the LORD, all ye his hosts: ye ministers of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion: bless thou the LORD, O my soul.

Antiphon. The LORD saveth thy life from Destruction: and crowneth thee with mercy and loving-kindness.

¶ *Adding this,*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ † *As occasion may demand the Minister shall address the sick person on the meaning and use of the time of sickness and the opportunity it doth afford for spiritual profit; after this form or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness.

Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation.

And for what cause soever this sick-

ness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father;

Know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake,

And render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: "For" (as it is written in the twelfth Chapter to the Hebrews) "'whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' If ye endure 'chastening,' God dealeth with you as with 'sons'; for what 'son' is there whom his father 'chasteneth' not? But if ye be without 'chastening,' whereof all have been made partakers, then are ye bastards, and not 'sons.' Furthermore, we have had fathers of our flesh, who chastened us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness."

These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us.

And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life.

Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism.

And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement.

Therefore I shall rehearse to you the

Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister may rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*

All this I steadfastly believe.

¶ *The Minister will also examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Or else as followeth.*

† ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon thee; pardon and deliver thee from all thy sins; confirm and strengthen thee in all goodness; and bring thee to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *And then the Priest shall say the Collect following.*

Let us pray.

OMOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in ***him***,

most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen*.

¶ *Then may the Minister say this Psalm.*

PSALM 71. 1–3, 5–20. *In te, Domine, speravi.*

IN thee, O LORD, have I taken refuge; let me never be put to confusion : but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou to me a strong hold rock, whereunto I may alway resort : thou hast promised to help me; for thou art my house of defence, and my castle.

For thou, O Lord GOD, art the thing that I long for : thou art my only hope, even from my youth.

Upon thee have I stayed myself ever since I was born : thou hast been ever my kindly protector even from my childhood's days; my praise shall be alway of thee.

I am become as it were a wonder unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not off in the time of old age : forsake me not when my strength faileth me.

For thus do mine enemies speak concerning me, and they that lay wait for my soul take their counsel together, saying : "God hath forsaken him, set on, and seize him; for there is none to deliver him."

O God, be not far from me : O my God, haste thee to help me.

Let them be confounded and brought to nought that are the foes of my soul : let them be covered with shame and dishonour that seek to do me evil.

But as for me, I will patiently wait and hope continually : and will praise thee yet more and more.

My mouth shall tell of thy righteousness and salvation all the day long : for I know no end thereof.

I will shew forth the mighty deeds of the Lord GOD : and will make mention of thy righteousness, even of thine alone.

Thou, O God, hast taught me from my youth up : and until now have I been declaring thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have declared thy strength unto the next generation, and thy might to all them that are yet for to come.

Thy righteousness, O God, reacheth unto the height of heaven, and great things are they that thou hast done : O God, who is like unto thee?

Thou, who hast caused us to see many and great troubles and adversities, wilt yet again turn and quicken us : yea, and bring us up from the depths of the earth.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or this,

PSALM 23. *Dominus regit me.*

THE LORD is my shepherd : therefore can I lack nothing.

He maketh me to lie down in green pastures : and gently leadeth me forth beside the waters of comfort.

He doth refresh my soul : and guideth me in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me : thy shepherd-crook and thy staff they protect and comfort me.

Thou layest out a banquet for me in the very presence of my foes : thou hast anointed my head as of an honoured guest with oil, and my cup is more than full.

Surely only goodness and loving-kindness do follow me all the days of my life : and I shall dwell in the house of the LORD for ever.

¶ *Other Psalms, such as the following, are suitable for use at the time of the Visitation of the Sick, as occasion may require,* Pss. 27, 43, 86, 91, 121, 130, 142, 146.

¶ *Adding this, at the end of each Psalm that may be used.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ † *Prayers that may be said with the foregoing service, or any part thereof, at the discretion of the Minister.*

¶ *Thanksgiving for the beginning of a Recovery.*

O GREAT and mighty Lord God, who bringest down to the grave, and bringest up again: we bless thy fatherly goodness, for having turned our heaviness into joy and our mourning into gladness by restoring this *our brother* to some degree of *his* former health. Blessed be thy Name that thou didst not forsake *him* in his sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy Will; and at last didst send *him* seasonable relief. Perfect, we beseech thee, this thy loving-kindness towards us; and prosper the means which shall be made use of for *his* cure; that being restored to health of body, vigour of mind, and cheerfulness of spirit, he

may be able to go to thine house, to offer thee an oblation with great gladness, and to bless thy holy Name for all thy goodness towards *him*: through Jesus Christ our Saviour, to whom with thee and the Holy Spirit be all honour and glory, world without end. *Amen*.

¶ *A Prayer for Recovery.*

† O GOD of heavenly Powers, who by the might of thy command, drivest away from men's bodies all sickness and all infirmities: Be present in thy goodness with this thy servant, that *his* weakness may be banished and *his* strength recalled, and that *his* health being thereupon restored, *he* may bless thy holy Name; through Jesus Christ our Lord. *Amen*.

¶ *A Prayer for the Despondent.*

† COMFORT, we beseech thee, most gracious God, this thy servant, cast down and faint of heart amidst the sorrows and difficulties of the world; and grant that by the power of thy Holy Spirit *he* may be enabled to go upon his way rejoicing, and give thee continual thanks for thy sustaining providence; through Jesus Christ our Lord. *Amen*.

¶ *A Prayer for persons troubled in mind or in conscience.*

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen*.

¶ *A Prayer for a sick Child.*

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* life for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity.

Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick person, when there appeareth small hope of recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick person at the point of departure.*

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A short Litany for the Dying.*

† O GOD the Father,
Have mercy upon the soul of thy servant.

O God the Son,
Have mercy upon the soul of thy servant.

O God the Holy Spirit,
Have mercy upon the soul of thy servant.

O Holy Trinity, one God,
Have mercy upon the soul of thy servant.

From all evil, from all sin, from all tribulation,
Good Lord, deliver him.

By thy holy Incarnation, by thy Cross and Passion, by thy Precious Death and Burial,
Good Lord, deliver him.

By thy glorious Resurrection and Ascension, by the coming of the Holy Ghost,
Good Lord, deliver him.

We sinners do beseech thee to hear us, O Lord God, that it may please thee to deliver the soul of thy servant from all the power of the enemy, and from eternal death;

We beseech thee to hear us, good Lord.

That it may please thee mercifully to pardon all his sins;

We beseech thee to hear us, good Lord.

That it may please thee to grant *him* a place of refreshment, and peace, and everlasting blessedness;

We beseech thee to hear us, good Lord.

That it may please thee to give *him* joy and gladness in thy kingdom, with thy saints in light;

We beseech thee to hear us, good Lord.

That it may please thee to vouchsafe *him* the blessed vision of thy glorious beauty;

We beseech thee to hear us, good Lord.

O Lamb of God, that takest away the sins of the world;

Have mercy upon him.

O Lamb of God, that takest away the sins of the world;

Have mercy upon him.

O Lamb of God, that takest away the sins of the world;

Grant him thy peace.

Lord, have mercy upon him.

Christ, have mercy upon him.

Lord, have mercy upon him.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

Let us pray.

O SOVEREIGN Lord, Almighty God, who willest that all men should be saved and come to a knowledge of the truth; who desirest not the death of a sinner, but rather that he should be converted and live; we beseech thee to loose the spirit of this thy servant from every bond and to set *him* free from all evil, that *he* may rest with thy saints in the eternal mansions, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

¶ *An Absolution to be said by the Priest.*

MAY the Almighty and Merciful God grant you pardon and remission of all your sins, and the grace and comfort of the Holy Spirit, through Jesus Christ our Lord. Amen.

A Commendation.

DEPART, O Christian soul, out of this world; in the Name of God the Father Almighty, who created thee; in the Name of Jesus Christ, who redeemed thee: in the Name of the Holy Spirit, who sanctifieth thee. May thy rest be this day in Peace, and thy dwelling-place in the heavenly Paradise.

THE COMMUNION OF THE SICK

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same.*

¶ *But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give timely notice to the Curate, signifying also, as far as he may, how many there are to communicate with him (which shall be two or one at the least). And a convenient place in the sick man's house, together with all things necessary, having been prepared, the Priest shall there celebrate the holy Communion, according to the form in this Book prescribed: Save only, that he may at his discretion begin with the Collect, Epistle, and Gospel, and then proceed to the words,* Ye that do truly, etc.

¶ *The Collect, Epistle and Gospel of the Day may be used in place of the following:*

THE COLLECT.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE.

HEBREWS 12. 5, 6.

MY son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

THE GOSPEL.

ST. JOHN 5. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement; but hath passed out of death into life.

¶ † *Or the following Collect, Epistle and Gospel may be used.*

THE COLLECT.

O LORD, Holy Father, Almighty Eternal God, who regarding the frailty of our nature dost strengthen it with the gift of thy grace, so that by the saving remedies of thy loving-kindness our souls and bodies are renewed; Mercifully regard this thy servant, that, every cause of sickness being removed from *his* body, *he* may be restored to soundness of health; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE.

I ST. JOHN 5. 13–15.

THESE things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God. And this is the boldness which we have toward him, that, if

we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.

THE GOSPEL. ST. JOHN 6. 47–51.

JESUS said, Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When through fear of infection none of the Parish or neighbours can be gotten to communicate with the sick person, or when in cases of extreme urgency (after due pains taken) none can be found to communicate with him, then the Minister may alone communicate with him.*

¶ *But when the Holy Communion cannot reverently or without grave difficulty be celebrated in private, and also when there are several sick persons in the Parish desirous to receive the Communion on the same day, it shall be lawful for the Priest (with the consent of the sick person), on any day when there is a celebration of the Holy Communion in the Church, to set apart at the open Communion so much of the consecrated Bread and Wine as shall serve the sick person (or persons), and so many as shall communicate with him (if there be any). And, the open Communion ended, he shall, on the same day and with as little delay as may be, go and minister the same.*

¶ *If the consecrated Bread and Wine be not taken immediately to the sick person, they shall until he or she can communicate be kept in such place, and after such manner, as the Ordinary shall approve, so that they be not used for any other purpose whatsoever.*

¶ *The consecrated Bread and Wine shall be taken to the sick person in such simple and reverent manner as the Ordinary shall approve.*

¶ *Except where extreme sickness shall otherwise require, before he administer the holy Sacrament, at least the parts of the appointed Office here named shall be used, namely, the* General Confession, *the* Absolution, *and the* Prayer *"We do not presume, etc.," and, after the delivery of the Sacrament of Christ's Body and Blood with the appointed words, the* Lord's Prayer *and the* Blessing. *And immediately thereafter any of the consecrated elements that remain over shall reverently be consumed in the house of the last sick person so communicated.*

¶ *If any question arise as to the manner of doing anything that is here enjoined or allowed, it shall be referred to the Ordinary for his decision.*

THE ORDER FOR

THE BURIAL OF THE DEAD

¶ *At the request of the relatives of the deceased any particular portion of the Burial Service, or any Service consisting of Prayers taken out of the Book of Common Prayer, may be read; or the Person can be buried without any Service whatever, if that is the expressed wish of the relatives of the deceased.*

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or in the commission of any grievous crime, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. ST. JOHN 11. 25, 26.

† LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. ST. JOHN 14. 1, 2.

I KNOW that my Redeemer liveth, and that he shall stand up at the last day upon the earth: whom I shall see for myself, and mine eyes shall behold, and not another. JOB 19. 25, 27.

WE brought nothing into the world, neither can we carry anything out. The LORD gave, and the LORD hath taken away; blessed be the Name of the LORD.

1 TIMOTHY 6. 7; JOB 1. 21.

¶ *When they are come into the Church, either before or after the burial of the Corpse, shall be read one or more of these Psalms following.*

PSALM 39. *Dixi, custodiam.*

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: Save us and help us, we humbly beseech thee, O Lord.

I SAID, I will take heed to my ways: that I offend not with my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing, I kept silence: but had no comfort; it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;—

"LORD, let me well consider mine end, and the number of my days what it is: let me be ware how short a time I have to live.

Behold, thou hast made my days as it were but a span long, and a man's lifetime is even as nothing in respect of thee: verily every man at his best estate is altogether but a breath.

Surely as a mere phantom doth each man walk to and fro: surely for mere vanity do they boisterously toil and moil.

One heapeth up riches: and cannot tell who shall gather the hoard."

Now therefore, O Lord, what wait I for: truly my hope is even in thee.

Deliver me from all mine offences: and make me not the scorn of the foolish.

I am dumb, and will not open my mouth : because it is even thou that hast done it.

Remove thy stroke from off me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man surely is but vanity.

Hear my prayer, O LORD, and give ear unto my cry for help : hold not thy peace at my tears.

For I am but a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more.

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or,

PSALM 90. *Domine, refugium.*

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : from everlasting to everlasting thou art God.

Thou turnest man to destruction : and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past : and as a watch in the night.

Thou floodest them away as with a rain-storm : they are even as a sleep, and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For all our days are passing away in thy wrath : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years : yet is their pride then but labour and nothingness; so soon passeth it away, and we are gone.

But who layeth to heart the power of thy wrath : or feareth aright thy displeasure.

So teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O LORD, how long : and be gracious unto thy servants.

O satisfy us with thy loving-kindness, and that soon : so shall we rejoice and be glad all the days of our life.

Gladden us again now after the time that thou hast afflicted us: and the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And let the gracious kindliness of the LORD our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handiwork.

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or,

PSALM 23. *Dominus regit me.*

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

THE LORD is my shepherd : therefore can I lack nothing.

He maketh me to lie down in green pastures : and gently leadeth me forth beside the waters of comfort.

He doth refresh my soul : and guideth me in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me : thy shepherd-crook and thy staff they protect and comfort me.

Thou layest out a banquet for me in the very presence of my foes : thou hast anointed my head as of an honoured guest with oil, and my cup is more than full.

Surely only goodness and loving-kindness do follow me all the days of my life : and I will dwell in the house of the LORD for ever.

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or,

PSALM 130. *De profundis.*

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

OUT of the depths have I cried unto thee, O LORD : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, LORD, shouldest be extreme to mark what is done amiss : O Lord, who may abide it?

Nay, but with thee there is forgiveness : in order that thou mayest be feared.

I wait for the LORD; my soul doth wait : and in his word do I hope.

My soul looketh for the Lord more than watchmen for the morning : yea, more than watchmen for the morning dawn.

O Israel, hope in the LORD, for with the LORD there is loving-kindness : and with him is plenteous redemption.

And he—even he will redeem Israel : from all his sins.

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 CORINTHIANS 15. 20–26, 35–58.

NOW hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till "he hath put all enemies under his feet." The last enemy that shall be abolished is death.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, The first "man" Adam "became a living soul." The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first "man is of the earth, earthy": the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorrup-

tion, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us "the victory" through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

Or else,

2 CORINTHIANS 4. 16–5. 10.

WHEREFORE we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

For we know that if the earthly house of our bodily frame be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this bodily frame do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgement seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and

merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall either say,*

WE commend into thy hands of mercy, most merciful Father, the soul of this our *brother* departed, and *his* body we commit to the ground, earth to earth, ashes to ashes, dust to dust; and we beseech thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour, that when the judgement shall come which thou hast committed to thy well-beloved Son, both this our *brother* and we may be found acceptable in thy sight. Grant this, O merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator, and Advocate.

Or else,

FORASMUCH as it hath pleased Almighty God of his wise providence to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our poor body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

¶ *The following Versicles and Responses may then be said:*

Priest. Enter not into judgement with thy servant, O Lord:

Answer. For in thy sight shall no man living be justified.

Priest. Grant unto *him* eternal rest:

Answer. And let perpetual light shine upon *him.*

Priest. We believe verily to see the goodness of the Lord:

Answer. In the land of the living.

Priest. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

¶ *Then shall be said one or more of the following Prayers, the Priest first saying,*

Let us pray.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of

the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through the glorious Resurrection of thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. *Amen.*

THE COLLECT.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

BLESSED Lord, who art the Father of mercies and the God of all consolation: We beseech thee of thy great goodness, to comfort those who by the death of this our *brother* are sorely bereaved; and teach us to see how frail and uncertain our own condition is, and so to number our days, that whilst we live here we may seriously apply our hearts to that holy and heavenly wisdom, which may in the end bring us to life everlasting; through the merits of Jesus Christ, thine only Son our Lord. *Amen.*

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

† THE God of peace who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *If occasion doth so require, the whole of this Order, with the exception of the Words of Committal, may be said in the Church.*

¶ *When a child is buried at the same time with an adult person, one or more of the prayers provided in* The Order for the Burial of a Child *may be said before* The grace of our Lord Jesus Christ.

¶ *When there is a special celebration of the Holy Communion on the day of the Burial, the following shall be the Collect, Epistle and Gospel.*

THE COLLECT.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; † and that at the day of judgement his soul, and all the souls of the faithful departed out of this life, may with us and we with them, fully receive thy promises, and be made perfect altogether, through the glorious Resurrection of thy well-beloved Son Jesus Christ; and receive that blessing, which he shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

Or this,

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE.

REVELATION 21. 3–5.

I HEARD a great voice out of the throne saying, "Behold, the tabernacle" of God is with men, "and he shall dwell with them, and they shall be his peoples, and" God himself "shall be with them: and he shall wipe away every tear from their eyes"; and death shall be no more; neither shall there be "mourning, nor crying," nor pain, any more: "the first things" are passed away. And "he that sitteth on the throne" said, Behold, "I make all things new." And he saith, Write: for these words are faithful and true.

Or this,

1 THESSALONIANS 4. 13–18.

WE would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of

the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

THE GOSPEL.
ST. JOHN 6. 37–40.

JESUS said unto his disciples, All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

¶ *A Prayer for those in Sorrow.*

† O HEAVENLY Father, whose blessed Son Jesus Christ did weep at the grave of Lazarus his friend; Look, we beseech thee, with compassion upon those who are now in sorrow and affliction; comfort them, O Lord, with thy gracious consolations; make them to know that all things work together for good to them that love thee; and grant them evermore sure trust and confidence in thy fatherly care; through the same Jesus Christ our Lord. Amen.

AN ORDER WHICH MAY BE USED FOR THE BURIAL OF A BAPTIZED CHILD

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord; he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. ST. JOHN 11. 25, 26.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.
ST. JOHN 14. 1, 2.

HE shall feed his flock like a shepherd; he shall gather the lambs in his arm, and carry them in his bosom. ISAIAH 40. 11.

¶ *After they are come into the Church, shall be read this Psalm.*

PSALM 23. *Dominus regit me.*

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us: Save us and help us, we humbly beseech thee, O Lord.

THE LORD is my shepherd : therefore can I lack nothing.

He maketh me to lie down in green pastures : and gently leadeth me forth beside the waters of comfort.

He doth refresh my soul : and guideth me in the paths of righteousness, for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : thy shepherd-crook and thy staff they protect and comfort me.

Thou layest out a banquet for me in the very presence of my foes : thou hast anointed my head as of an honoured guest with oil, and my cup is more than full.

Surely only goodness and loving-kindness do follow me all the days of my life : and I will dwell in the house of the LORD for ever.

Antiphon. O Saviour of the world, who by thy Cross and precious Blood hast redeemed us : Save us and help us, we humbly beseech thee, O Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow this Lesson.*

ST. MARK 10. 13–16.

THEY brought unto Jesus little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his wise providence to take unto himself the soul of this dear child here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope

of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change the body of our low estate, that it may be like unto the body of his glory, according to the mighty working whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

THEY shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

¶ *Then shall the Priest say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

¶ *Then shall be said one or more of the following Prayers, the Priest first saying,*

WE commend into thy hands of mercy, most merciful Father, the soul of this thy child departed; beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour; that at the general Resurrection in the last day we, together with *him*, may be found acceptable in thy sight; and may hear these most sweet and comfortable words: Come to me, ye blessed of my Father, possess the kingdom which hath been prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

O LORD Jesu Christ, who didst take little children into thine arms and bless them: Open thou our eyes, we beseech thee, to perceive that it is of thy goodness that thou hast taken this thy child into the everlasting arms of thine infinite love; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

O GOD, the fountain of life, whose ways are hidden and whose work is wonderful; who makest nothing in vain, and lovest that which thou hast made: comfort the souls of thy servants, who by the early death of this thy child are sorely smitten and bereaved: and grant that they may so love and serve thee in this present life, that, together with *him*, they may in the end obtain the fulness of thy promises, and be clothed with the perfection of glory in thy eternal kingdom; through the merits of thy Son our Saviour Jesus Christ. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

AN ORDER WHICH MAY BE USED WHEN THE PRAYER-BOOK SERVICE MAY NOT BE USED

¶ *The Priest, meeting the Corpse at the entrance to the Church-yard, and going before it towards the Grave, shall say,*

PSALM 130. *De profundis.*

OUT of the depths have I cried unto thee, O LORD : Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, LORD, shouldest be extreme to mark what is done amiss : O Lord, who may abide it?

Nay, but with thee there is forgiveness : in order that thou mayest be feared.

I wait for the LORD; my soul doth wait : and in his word do I hope.

My soul looketh for the Lord more than watchmen for the morning : yea, more than watchmen for the morning dawn.

O Israel, hope in the LORD, for with the LORD there is loving-kindness : and with him is plenteous redemption.

And he—even he will redeem Israel : from all his sins.

¶ *When they come to the Grave, shall be said,*

PSALM 90. 1–12. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : from everlasting to everlasting thou art God.

Thou turnest man to destruction : and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past : and as a watch in the night.

Thou floodest them away as with a rain-storm : they are even as a sleep, and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For all our days are passing away in thy wrath : we are bringing our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years : yet is their pride then but labour and nothingness; so soon passeth it away, and we are gone.

But who layeth to heart the power of thy wrath : or feareth aright thine indignation.

So teach us to number our days : that we may apply our hearts unto wisdom.

¶ *Then may be read,*

ST. JOHN 5. 25–29.

JESUS said unto his disciples, Verily, verily, I say unto you, The hour is coming, and now is, when the

dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgement.

¶ *When the Corpse has been laid in the Grave, the Priest shall say,*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then the Priest shall say,*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, WITH OR WITHOUT THE EXHORTATION, AS THE ORDINARY SHALL APPOINT

¶ *The Priest standing in the Reading-Pew or Pulpit shall say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Wherefore, lest by disuse of the said discipline, God's judgement upon sin be lightly regarded, it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen:* To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say,*

Amen.

Minister. Cursed is he that curseth his father or mother.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark.

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut: and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing

that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

PSALM 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee, thee only, have I sinned, and done that which is evil in thy sight : therefore to thee alone is the right of giving sentence, and what thou judgest none can question.

Behold, from my birth is my weakness of purpose : and by nature to sin am I prone.

But lo, thou requirest truth in the inward parts : make me therefore to understand wisdom in mine inmost heart.

Purge me with hyssop, and I shall be clean : wash thou me thoroughly, and I shall be whiter than snow.

Make me to hear of joy and gladness : that my whole being, now sore crushed by thee, may once again rejoice.

Turn thy face away from my sins : and put out all my misdeeds.

Create me a clean heart, O God : and renew a steadfast spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the joy and comfort of thy help again : and uphold me with a spirit ever free and willing to do right.

Then would I teach thy ways unto the wicked : and sinners would be converted unto thee.

Deliver me from death, my due, O God, that art the God of my salvation : and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips : and my mouth shall shew forth thy praise.

For thou delightest not in sacrifice,

else would I give it thee : thou hast no pleasure in whole burnt-offering.

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

O be favourable and gracious unto Sion : build thou again the walls of Jerusalem.

Then wilt thou delight in the sacrifices of righteousness, the peace-offering and the whole burnt-offering : then will they offer bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

Minister. O Lord, save thy servants;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants; but so turn thine anger from us, who meekly acknowledge, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a

merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

FORMS OF PRAYER

TO BE

USED AT SEA

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord, King *GEORGE*, and his Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

THE COLLECT.

† LEAD us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *The following Prayer may be used on ships other than ships of war:*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the ship in which we sail. Preserve us from the dangers of the sea, that we may reach in safety the land to which we go, and with a thankful remembrance of thy mercies may praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now

we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this,

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father which art in heaven,
Hallowed be thy Name:
Thy kingdom come:
Thy will be done:
In earth even as in heaven.
Give us this day our daily bread:
And forgive us our trespasses,
As we forgive them that trespass against us:
And lead us not into temptation,
But deliver us from evil. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

PSALM 66. *Jubilate Deo.*

O BE joyful in God, all ye lands: make melody unto the glory of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies submit themselves unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: they went through the river on foot; there did we rejoice in him,

Who ruleth with his power for ever;

his eyes keep watch over the nations : let not the refractory exalt themselves.

O bless our God, ye peoples : and make the voice of his praise to be heard;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast severely tried us, like as silver is smelted and refined.

Thou broughtest us into the dungeon : and laidest a crushing load upon our loins.

Thou didst cause men to ride over our heads : we went through fire and through water, but thou hast brought us out into a place of liberty.

I will come into thine house with burnt-offerings, and will pay thee my vows : which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee burnt-offerings of fatlings, with the sweet smoke of rams : I will prepare for sacrifice bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

Unto him did I call with my mouth : and gave him high praises with my tongue.

If I had intended iniquity in mine heart : the Lord would not have heard me.

But verily God hath heard : he hath attended unto the voice of my prayer.

Blessed be God who hath not turned away my prayer : nor withheld his loving-kindness from me.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

PSALM 107. *Confitemini Domino.*

The Friend of all in trouble

O GIVE thanks unto the LORD, for he is good : and his loving-kindness endureth for ever.

Let them give thanks whom the LORD hath redeemed : and delivered from the hand of the enemy;

And gathered them together out of the lands, from the east, and from the west : from the north, and from the south.

Exiles and wanderers

Such as went astray in the desert out of the way : and could not find the city where they dwelt;

Hungry and thirsty : their soul fainted in them.

Then cried they unto the LORD in their trouble : and he delivered them out of their distresses.

He led them forth in the right way : that they might go to the city where they dwelt.

O that men would therefore give thanks unto the LORD for his loving-kindness : and for the wonders that he doeth for the children of men!

For he hath satisfied the longing soul : and filled the hungry soul with goodness.

Captives and prisoners

Such as sat in darkness, and in the shadow of death : being fast bound in misery and iron;

Because they rebelled against the words of God : and lightly regarded the counsel of the Most High;

Therefore he brought down their heart through heaviness: they stumbled, and there was none to help.

Then cried they unto the LORD in their trouble: and he saved them out of their distresses.

He brought them forth out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore give thanks unto the LORD for his loving-kindness: and for the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and hewn the bars of iron in sunder.

The sick unto death

Such as were sick by reason of their transgressions: and had brought affliction on themselves by their iniquities.

Their soul abhorred all manner of food: and they were even hard at death's door.

Then cried they unto the LORD in their trouble: he saved them out of their distresses.

He sent his word, and healed them: and delivered them from their destruction.

O that men would therefore give thanks unto the LORD for his loving-kindness: and for the wonders that he doeth for the children of men!

That they would offer unto him the sacrifices of thanksgiving: and tell out his works with gladness!

Seamen at large

Such as go down to the sea in ships: and occupy their business in great waters;

These men see the works of the LORD: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deeps: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits' end.

Then cry they unto the LORD in their trouble: and he bringeth them out of their distresses.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore give thanks unto the LORD for his loving-kindness: and for the wonders that he doeth for the children of men!

That they would exalt him also in the assembly of the people: and praise him in the seat of the elders!

In all the chances and changes of life

He turneth rivers into a wilderness: and what were water-springs into thirsty ground.

A fruitful land maketh he a salt waste: for the wickedness of them that dwelt therein.

Again, he turneth a wilderness into a standing water: and dry ground into water-springs.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sow their fields, and plant vineyards: to yield them fruits of increase.

He blesseth them also so that they multiply exceedingly: and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, misfortune, or trouble;—

(Though "he poureth contempt upon princes : and causeth them to go astray in the pathless waste")—

Yet setteth he the poor on high, out of affliction : and maketh him families like a flock.

—("The upright see it, and are glad : and all unrighteousness is dumb-founded.")—

Whoso is wise will ponder these things : and they shall understand the loving-kindnesses of the LORD.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

Or this,

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the LORD, for he is gracious : and his loving-kindness endureth for ever.

Great is the LORD, and greatly to be praised; let the redeemed of the LORD say so : whom he hath delivered from the merciless rage of the sea.

The LORD is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble;

Then cried we unto thee, O LORD : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the LORD for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the LORD daily : even the LORD that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the LORD by whom we have escaped death.

Thou, LORD, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the LORD God : even the LORD God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the LORD had not been on our side, now may we say : if the LORD himself had not been on our side, when men rose up against us;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the LORD : who hath not given us over as a prey unto them.

The LORD hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The LORD hath appeared for us : the LORD hath covered our heads, and made us to stand in the day of battle.

The LORD hath appeared for us : the LORD hath overthrown our enemies,

and dashed in pieces those that rose up against us.

Therefore not unto us, O LORD, not unto us : but unto thy Name be given the glory.

The LORD hath done great things for us : the LORD hath done great things for us, for which we rejoice.

Our help standeth in the Name of the LORD : who hath made heaven and earth.

Blessed be the Name of the LORD : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be used; only instead of these words* [We therefore commit his body to the ground; earth to earth, *&c.*] *say,*

† UNTO Almighty God we commend the soul of our deceased brother, and we commit his body to the deep, looking for the general resurrection in the last day, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our poor body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

THE MAKING OF DEACONS

¶ *The question put to the Candidates with regard to their belief in Holy Scripture shall stand as follows:*

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and the New Testament, as conveying to us in many parts and in divers manners the Revelation of God, which is fulfilled in our Lord Jesus Christ?

Answer. I do so believe them.

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